

Sancian, 1552—U.S.A., 1952

Towards the end of the year 1552, a priest died on an island off the coast of China. He was young—only 46—but his life had been a flame. It still burns in the hearts of men. So this year we commemorate the fourth centenary of the death of St. Francis Xavier, the greatest missionary since St. Paul. Most of us will not be able to take part in the splendid ceremonies at Goa, India, where his body lies. But many of us will participate, as we do every year, in the Novena of Grace, March 4-12, when Catholics all over the world implore the intercession of the Apostle to the Indies. The Novena is indeed a time of grace. Like the Little Flower, with whom he is co-patron of the missions, Xavier seems to spend his heaven doing good on earth. On March 12, the last day of the Novena, also occurs the anniversary of the canonization, in 1622, of Xavier and his father in Christ, St. Ignatius Loyola. Without Ignatius, humanly speaking, there would have been no Xavier. The little Basque soldier, founder of the Company of Jesus, met Xavier at the University of Paris, and there put to him a question that changed, not one man's life, but the lives of millions. "Francis, what doth it profit a man if he gain the whole world and suffer the loss of his own soul?" Xavier, young and ambitious, wanted the world, and he had good prospects of winning a fair share of it. But now he went out to win it, not for himself, but for the One who first asked that uncomfortable question. Xavier's answer was so uncompromising that four centuries after his obscure death the Christian world unites to do him special honor. Each of us, in his own unspectacular way, has to answer the same question. Lent is the time for it, and St. Francis Xavier will help us to answer it as befits soldiers of Christ.

Germans and Israelis

Representatives of Israel and Western Germany are expected to meet March 17 in some "neutral" country to begin a series of direct negotiations on the troublesome question of German reparations to citizens of Israel. According to reports the *Jewish Chronicle* of London accepts as "reliable," Western Germany is willing to pay between \$500 and \$650 million in reparation for the Jewish property the Nazis confiscated and other damages. The readiness of the German people to bear at least part of the financial responsibility for the wrongs their Nazi masters did is a hopeful sign. Thirty other nations also have claims against Germany, based on pre-war debts. These latter claims are under discussion at an international conference which opened in London on February 28. Moshe Keren, counselor of the Israeli Legation in London, was expected to attend this conference as an observer for his Government, since the settlement of the claims of these thirty nations is bound to affect the ability of Germany to meet her obligations to the Jewish people. Unfortunately, the decision of Israel to enter into direct negotiations has met with violent opposition at home. This is understandable. The inhuman sadism of the Nazis

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towards Jews has left deep scars. Still, any effort to atone for injustice is praiseworthy, before both God and man. The people of Israel, if they prove true to their religious traditions (as commemorated, it might be said, on the Feast of Purim, March 11), should meet the repentant Germans in a spirit of forgiveness.

Taft for the seaway

Last week, for the first time since the project was proposed a half-century ago, U. S. participation in the St. Lawrence Seaway became a tangible possibility. In the midst of hearings on a seaway bill before the Senate Foreign Relations Committee—hearings which a majority of the Committee forced on its reluctant chairman, Sen. Tom Connally (D., Tex.)—Senator Robert Taft unexpectedly announced his unqualified support of the measure. The Senator from Ohio, leading candidate for the GOP presidential nomination, had hitherto occupied a cautious seat on the political fence. Whenever the seaway issue was raised, he had been wont to express misgivings about its financing. On February 25, however, he joined eight other Senators in proposing that the U. S. share of the cost be financed by the sale of Government-guaranteed bonds. Mr. Taft even said that, although he favored raising the necessary funds in this way, he supported U. S. participation in the seaway project "under any circumstances." Some observers feel that the Senator's intervention practically assures a favorable vote in the Senate. At least a half-dozen G.O.P. Senators, similarly conservative-minded, generally follow "Mr. Republican's" leadership. In the course of the hearings, General Omar N. Bradley and Charles E. Wilson, Director of Mobilization, strongly reiterated their support of the seaway. They stressed what John D. Small, chairman of the Munitions Board, called its "tremendous industrial and logistic value."

AFL'S Hutcheson as businessman

A foreigner perusing for the first time our lusty labor press might easily conclude that class war in the United States had reached the revolutionary stage. If he remains any length of time among us, he will soon see that his first impressions were ridiculously wrong, that what he originally took to be the language of class struggle is scarcely more than a convention which no-

body takes very seriously. In reality, there is among us very little class spirit, in the Marxist sense. For this absence of class bitterness there exists a long list of explanations, to which we now propose an addition. One of the reasons for the non-ideological character of labor-management relations, we suggest, is the number of union leaders who engage in business activities on the side. Naturally such extra-curricular activities are not widely advertised. They generally come to light only when the labor leaders involved fail to keep their noses clean and find themselves in the newspapers. There is the recent case, for instance, of William Hutcheson, who resigned not long ago as president of the Carpenters—but not as first vice-president of the AFL—and turned the job over to his son. A business called the Adams Packing Company, of Auburn-dale, Fla., it seems, made headlines recently by engaging in some old-fashioned union busting. The company up and fired 50 workers who had the temerity to attend an organizational meeting called by a CIO union. A casual investigation disclosed that among the leading stockholders and directors of the company is a William Hutcheson. Further research revealed that the Adams Packing Hutcheson is none other than “Big Bill” himself—the friend of the working man and high AFL official. This incident, we submit, casts some light on the absence of class warfare among us. It also merits the attention of Hutcheson’s colleagues on the AFL executive council.

Millionaires’ amendment again

The staffs of two Congressional committees agree that the proposed amendment to the Constitution fixing a ceiling of 25 per cent on Federal income and estate taxes has been aptly named the “millionaires’ amendment.” After investigating the proposal, the staff experts reported on February 23 (to the House Small Business Committee and the Joint Senate-House Committee on the Economic Report) that the 25 per-cent formula tends “to shift the individual tax burden from the rich to the poor.” In other words, it would flagrantly violate distributive justice by shifting the tax burden from those most able to those least able to pay. The staffs pointed out that under the proposed formula a family of four with a net income of a million dollars

a year would pay \$621,224 less in taxes than it pays now. A big corporation would save 52 per cent of its tax bill. The heirs of a rich man who died leaving \$10 million would get a windfall of \$2.4 million. Based on 1951 figures, the proposed amendment would cut Government revenues by \$16 billion a year. That loss could not be made up under present forms of taxation even by imposing “substantially heavier burdens” on low and moderate-income groups and on small businesses. The committee experts suggested several other grave objections to the proposal, including the key difficulty that under it the Government’s ability to finance “essential expenditures” would be gravely impaired. At one time or another over the past 12 years the legislatures of 28 States have endorsed this unjust proposal. In ten cases, however, belatedly realizing that someone had sold them a bill of goods, they voted to rescind their action. Nevertheless, those who appreciate the inequity of the 25 per-cent amendment must remain on guard and continue to oppose it. Only two weeks ago Virginia swallowed the proposal.

The joker in MSA

The two-year old Republic of Indonesia ran head-on into its third governmental crisis on February 23. Masjumi party leaders withdrew their support from Prime Minister Sukiman’s Government and forced his cabinet to resign. Why? Because Foreign Minister Achmed Subardjo, reportedly under the influence of the United States Ambassador, H. Merle Cochran, had signed an agreement with the Mutual Security Administration, which, in the eyes of Indonesians, amounted to a secretly negotiated military-aid pact. It carried with it, moreover, a rider which Congress has written into the Mutual Security Act. This stipulates that any nation receiving help shall agree to contribute “to the defensive strength of the free world.” Such a commitment, neutral-minded Indonesians feel, would bind their country to support American foreign policy. Their hesitancy to line themselves up irrevocably with the West has its roots in a long-standing fear of colonialism. So they repudiated their Government. This underlying reason for the collapse of the Indonesian cabinet has repeated itself in more than one country currently in the market for American aid. Iran recently accepted a \$23-million grant in Point Four aid only after the United States agreed to water down its demands for cooperation in foreign policy. India’s middle-of-the-road attitude is well known. On February 21 Mexico rejected a proposed military-aid agreement for identical reasons. American foreign policy makers face the unforeseen problem of working out intermediate arrangements to wean non-European countries away from their ambiguous attitude toward the West. Their Governments are anti-Communist. Yet they are not yet ready to make the military commitments our MSA policy demands. The rider in MSA legislation, which these countries fear, is a good example of the way Congress with the best of intentions, handcuffs our efforts to cope with delicate foreign situations.

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ALLAN P. FARRELL

Editorial Office: 329 W. 108TH STREET, NEW YORK 25, N. Y.

Business Office: 70 EAST 45TH STREET, NEW YORK 17, N. Y.

Business Manager and Treasurer: JOSEPH C. MULHERN

Circulation Manager: MR. ARTHUR E. CULLEN

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Arabs lay down their cards

On February 21 twelve Arab and Asiatic members of the UN began laying plans to take the ticklish Tunisian situation to the Security Council. Syria, the Philippines, Burma, Egypt, Iran, Afghanistan, Iraq, Saudi Arabia, Pakistan, India, Indonesia and Yemen met in the Indonesian delegation offices in New York's Empire State Building to draw up their protest against French rule in Tunisia. Almost two months ago Tunisians dramatized their desire for unhampered home rule by a series of violent outbreaks suppressed only by vigorous French counteraction (AM. 2/9, p. 490). Tunisians have become fed up with vague assurances of independence. France has so far shown no sign of having any concrete concessions ready to offer to the protectorate. At the present time Tunisia is without a legislative body. All the acts of the cabinet of Premier Mohammed Chenik are subject to the veto of French administrators. The move of the Arab-Asiatic bloc means that these nations intend to make an international issue of what France pretends to be a purely internal affair. Whether or not the Security Council will agree that the explosive situation has reached the proportions of a threat to international peace and security, this much is clear. A pattern of Moslem protest against outdated Western influence, backed up in this case by Asiatic governments, is gradually taking shape. Since an Arab-inspired complaint against French rule in Morocco has already been prepared for the next session of the General Assembly in September, it becomes more and more apparent that North Africa, and not Egypt, Iran or Israel, will provide the issues for the showdown between the Moslem world and the West.

Trailer homes for farm migrants

The very practical proposals recently made before a Senate Labor and Public Welfare subcommittee by Rev. Theodore Radtke, of Austin, Texas, have called attention to the fine work being done for exploited migratory farm workers by the sixteen Bishops of the Southwest. Father Radtke is executive secretary of the Bishop's Committee for the Spanish Speaking, which is deeply concerned over the scandalous living and wage conditions prevailing among these workers, many of whom are of Mexican and Spanish descent. For their deplorable housing situation, Father Radtke proposed that the Government should draw up standards for mass-produced trailer homes. Designed for sleeping and cooking but without bath or toilet facilities, these trailer homes could be made for between \$500 and \$1,000 each. The farmers hiring the migrants could provide sanitary facilities on the farm itself. He likewise urged seven other measures to deal with the migrants' plight. 1) A minimum wage of about 95 cents an hour, which he said would solve about one-third of our migratory labor problems. 2) A permanent Federal Committee on Migratory Farm Labor. 3) Passage of a law requiring specific running-water facilities. 4) Regulation of inter-State worker transporta-

tion. 5) Licensing of outside agents or recruiters. 6) Subsidizing of independent school districts, and 7) establishment of an International Border Authority. Farm migrants have been aptly called our "American DP's." They show the seamiest side of our wealthy civilization. The least we can do is to provide for them by law certain minimum standards of ordinary human decency.

The new regulations on fasting

For some time the Bishops of the United States have been considering the advisability of rendering uniform the customs prevalent in this country in regard to Lenten fast and abstinence. In November 1950 they appointed a committee of three, the Most Rev. Leo Binz, Coadjutor Archbishop of Dubuque, the Most Rev. William O'Connor, Bishop of Springfield, Ill., and the Most Rev. John Cody, Auxiliary Bishop of St. Louis, to make a study of the question. After consulting many eminent canonists and theologians, the committee drew up a tentative set of regulations which would become law for a diocese consequent to the approval of its bishop. The report accepts the so-called *relative* norm of fasting. Though on days of fast (all the weekdays of Lent, Ember days, the Vigils of Pentecost, the Assumption, All Saints and Christmas) only one full meal is still allowed, the amount taken in the other two meatless meals *is to be gauged according to individual needs* and not according to the old two-ounce, eight-ounce standard. Both meals together, however, should not equal a full meal. Liquids, even milk and fruit juices, are allowed between meals. Complete abstinence on all Fridays throughout the year, on Ash Wednesday, on the Vigils of the Assumption and Christmas and during the forenoon of Holy Saturday still obtains. Meat may be eaten once a day at the principal meal on Ember Wednesdays and Saturdays and the Vigils of Pentecost and All Saints.

... and their history

The new regulations may be described as a culmination of a gradual trend in relaxing custom. Canon Law itself does not prescribe the precise amounts of food allowed those fasting. It leaves this up to custom, which has gradually been changing throughout the centuries to meet the current needs of the times. In the February, 1938 issue of *The Ecclesiastical Review* Rev. L. J. Twomey, S.J., pointed out that "as long as custom prescribes nothing that endangers the substance of the fast, it is sanctioned by the code [of Canon Law]." The substance of the fast is that only one full meal a day be taken. Those bishops who have promulgated the new regulations have done so, no doubt, on the theory that they enable the majority of the faithful to fast. They also eliminate much of the confusion concerning the "working man's privilege." Now both manual laborers and "white-collar" workers even though fasting, may take meat on all days of Lent, except Fridays, Ash Wednesday and the forenoon of Holy Saturday.

WASHINGTON FRONT

Some very peculiar things have been happening in the hot pre-nomination Presidential campaign. Two of them came on the same day. Sen. Harry F. Byrd (D., Va.), speaking before a national trade association, came out flatly for the defeat of his own party's Administration in the Federal Government. On the same day, in one of his campaign speeches, Senator Taft promised that he would bring into his Cabinet "at least one" Southern Democrat, if he were elected President. The reason he gave for this promise was that Southern Democrats are closer to the Republican party than they are to their own nominal party.

In this he was undoubtedly right. On several recent occasions there have been informal meetings in Washington and the South of elected Southern politicians, mostly under the guidance of Gov. James F. Byrnes of South Carolina, at which plans were reportedly laid to defeat the party in office, especially if the candidate is Mr. Truman or any other visible possibility, including Senator Kefauver, Chief Justice Vinson or Justice Douglas.

With his usual stark realism (not always too prudent, however, or too accurate) Senator Taft in this instance laid his finger on a capital fact in our national politics. He has been too long in the Senate not to know that he can often sit down at table and find himself more in agreement with most Southern Democratic Senators than with some of his own Republican colleagues.

All of this goes to point up an evil that I have frequently stressed in this column: the existence of a one-party system in the South. If there were a vigorous Republican party there, with an equal chance of winning elections, local and national, it would be better for our nation's political health.

As it is, most of the men now elected to Federal office from the South, running nominally as Democrats, are at heart Republicans and would be Republicans in Northern States. Under a two-party system, they would have to come out in their true colors and take their chances against younger men who may, and probably do, disagree with them. Also, and this is no mean circumstance, it would make possible a President from the South, now an impossibility.

This observer has grave doubts as to whether the present representatives from the South really represent it. In many cases they may represent merely Northern textile, mining, and power interests. Politically, and in the matter of civil rights for the Negro, for example, a large number of younger Southerners are at present impotent at the polls. If the South could achieve a general sifting out of its candidates on crucial issues, both the South and the country would benefit.

WILFRID PARSONS

UNDERSCORINGS

March 12 will be the thirteenth anniversary of Pope Pius XII's coronation as successor of St. Peter and Vicar of Christ on earth. *Ad multos annos!*

► A reception in New York recently inaugurated the American Committee on Italian Migration, a member agency of the National Catholic Resettlement Council. The principal aim of the new committee, headed by Judge Juvenal Marchisio of the New York Domestic Relations Court, is to help thousands of displaced persons in Italy to resettle in various parts of the world. It will also work for extension of the U. S. Displaced Persons Emergency Act to allow 10,000 Italians to enter this country.

► The Kenrick Remailing Service, Kenrick Seminary, 7800 Kenrick Road, St. Louis 19, Mo., which directs the re-mailing of Catholic magazines to missionaries, will be glad to supply the name of a poor missionary, from among the 1,700 names listed in their files, to whom interested readers may remail *AMERICA*, the *Catholic Mind* and other Catholic literature.

► The 20th annual convention of the National Catholic Conference on Family Life will be held in Columbus, Ohio, March 24-26. This year's theme is "The Home, a Church in Miniature." Most of the sessions will be devoted to the place of religion in family life. Authorities will discuss the theology of marriage and Christian family living, religious practices appropriate for the family circle, and the home as a religious training school for the child.

► Dublin, Ireland, is reported to have the most important collection of biblical manuscripts in the world. The manuscripts, from the famed papyri collection of Chester Beatty, are of the second and third centuries and contain portions of nearly every book of the Old and New Testaments in Greek.

► A campaign for converts conducted in the Diocese of San Diego, Calif., last November was so successful that it will be repeated next fall. A total of 1,946 non-Catholics are now under instruction; 4,784 lapsed Catholics have returned to their religious duties; and 149 information forums have been organized throughout the Diocese to give catechetical instructions.

► Catholics of Costa Rica have contributed about \$10,000 for the construction of a broadcasting station, "Radio Fides," which is to begin operation this month. The station, one of the most powerful in the country, plans to counteract proselytizing propaganda broadcasts by Protestant groups.

► No more collection baskets will be passed in St. Anthony Church, Lorain, Ohio. Hereafter, parishioners will place their offerings in receptacles on entering the church. The pastor states that reverence for the Blessed Sacrament and trust in Divine Providence prompted the move.

R. V. L.

Lisbon communique

With international conferences multiplying like hamsters, and each one producing its own communique, it is high time that someone, preferably a propaganda analyst, came to the rescue of the American public. What is needed is a manual on "How to Cope with Communiques." The way it is now, the ordinary newspaper reader just isn't a match for the communique writers. The latter have developed a writing technique that would baffle anyone but an expert in political science, psychology and semantics.

Take the February 25 communique of the ninth North Atlantic Council meeting at Lisbon. One gains the impression that this is a propaganda piece, designed rather to cozen Congress into giving all the aid asked for than to give a factual account of the Council's accomplishments. Accomplishments, of course, there were, and not inconsiderable ones, though hardly what the *Christian Science Monitor's* Roscoe Drummond called "historic, breath-takingly constructive decisions."

The Council set up a realizable goal for 1952 of fifty divisions and four thousand aircraft. They agreed on the financial and military contributions each member would make this year. Finally, they took steps to streamline the civilian machinery of the organization. For efficiency, they voted to appoint a permanent executive secretary and to move the civilian headquarters from London to Paris. One of their most important decisions was their adoption of the report on the movement of labor between the member countries.

The communique reports these positive achievements in sections 4-8. But the careful reader's suspicions have been so aroused by section 3 that he is inclined to question even these statements of fact. The offensive section begins:

The Council took note of a report of the Paris Conference on the European Defense Community and a report by the occupying powers on the proposed contractual arrangements with the German Federal Republic.

Note the words: "took note." They cover with a kind of verbal ectoplasm the great disappointment at Lisbon. As originally planned, the ninth session of the Council was to have been the clincher. It was expected that the contractual agreements between Bonn and the occupying powers and the treaty establishing a European army, including a dozen German divisions, would be signed and sealed by February 20. Neither the one nor the other was ready for delivery. So Lisbon became in effect just the latest in a long line of inconclusive Council sessions. Yet the communique-writers subtly suggest that "taking note" was in some way a positive—even fruitful—action. (In the preceding section they had mentioned "decisions taken and agreements reached").

The second sentence of section 3 informs us that "the Council found that the principles underlying the treaty to establish the European Defense Community

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conformed to the interests of the parties to the North Atlantic Treaty." Hardly, at this late date, a revelation. We are then informed that the Council agreed to propose to its members and to the EDC "reciprocal security undertakings between the members of the two organizations." The drafters of the communique then declare:

All these decisions are inspired by the conviction that NATO and EDC have a common objective, to strengthen the defense of the Atlantic area, and that the development of EDC should be carried forward in this spirit (emphasis supplied).

Such egregious exaggeration defeats its own purpose, which apparently was to give the impression that the Lisbon meeting was truly historic.

Besides this sin of commission, the communique makers sinned, it seemed to us, by omitting mention of the United Nations. Twice they described the European Defense Community as "within the framework of NATO." Is NATO no longer "within the framework of UN"? Which reminds us that Secretary Acheson made only one reference to the UN in his formal address at Lisbon—in these intriguing terms:

Along with the British Commonwealth and the United Nations, it [NATO] must rank as one of the great democratic institutions invented in half a century.

What do we have here? Confusion or calculation? Are the slender threads that have hitherto tied NATO to UN now being severed? We would like the answer to that question, but not in another communique.

Yale "between two worlds"

Ten years ago Alexander Meiklejohn, well-known educator, wrote a very searching book called *Education Between Two Worlds*. He contrasted the philosophy of the Church-sponsored education of by-gone centuries with that of our present-day system. The Church had a body of truths to communicate to each oncoming generation. What body of truths does our American school system—for example, New York City's—possess and try to hand on to its students? Dr. Meiklejohn concluded that modern education has no agreed-upon beliefs to which it is committed and which it is in business to teach. This is its tragic deficiency.

The report filed on February 17 by Yale University's Advisory Committee, "The Intellectual and Spiritual Welfare of the University," exemplifies Dr. Meiklejohn's dilemma: how can you teach unless you first

believe something you want to teach? The committee, headed by Dr. Henry Sloane Coffin, president emeritus of Union Theological Seminary, had set about its survey last fall. It addressed itself to the two "most common charges recently made against Yale." These were, according to the committee, "the indoctrination of students" and "irreligion."

These charges bear a certain resemblance to those made by William F. Buckley, Jr. in his *God and Man at Yale* (see "God and free enterprise," AM. 11/17/51). For some reason, however, the committee's report failed to meet either of Mr. Buckley's charges head-on.

For example, the young graduate devoted a large part of his challenging book to what he considered the "collectivist" teaching of economics at Yale. How did Dr. Coffin and his seven associates handle this charge? Under the heading of "indoctrination" they assure the President and Board of Trustees that 1) Yale harbors no Communist professors and 2) Yale otherwise puts no limits to "academic freedom."

This is not answering Mr. Buckley. He did not charge the Yale Department of Economics with teaching *communism*, but with slanting its instruction in favor of *collectivism*. Whatever Yale's economists may teach, AMERICA itself took issue with the criteria the young author invoked in dubbing policies "collectivistic." It still remains true that the Advisory Committee did not even make a pass at meeting this charge.

The fact that the committee devoted only three paragraphs to the charge of "irreligion" is probably significant, especially in view of the further fact that it devoted almost four times that much space to the charge of "indoctrination." One gets the impression—rightly or wrongly—that there is not much to say about religious life at Yale.

All the report says is that 1) "the charge that Yale encourages irreligion and atheism is without foundation" and 2) "the committee believes that religious life at Yale is deeper and richer than it has been in many years . . ." Here again, Mr. Buckley cited specific instances of irreligious teaching and named the professors he indicted for them. Saying "it just isn't so" is scarcely a reply to detailed allegations that it *is* so.

The trouble at Yale, of which this report gives sufficient evidence, is the same as that at all non-"church related" institutions of higher learning, private as well as public. *They profess no body of truths, at least in the fields of philosophy and religion.* In geology, for example, Yale must have assembled a body of tested knowledge which it does not hesitate to *teach* to students. Teaching certitudes is not ordinarily brushed off as "indoctrination" in physical sciences.

Has Yale, in the 250 years of its "search for truth," reached no similar certitudes in the fields of philosophy and religion? Does it not in these higher realms of knowledge, *stand for anything* besides "academic freedom" to try to learn? These are the questions people are asking our institutions of higher learning. The Yale report, far from answering them, entirely evades them.

"What are we doing in Korea?"

In a February 22 address before the Tokyo Reserve Officers Association, Gen. Matthew B. Ridgway took sharp issue with current critics of our being engaged militarily in Korea. During recent months certain of our politicians have labeled the Korean war "futile" and "unnecessary." The most disparaging epithet they have been able to think up is "Truman's War." The Korean War is being exploited as a purely partisan issue by some politicians whose attention is too much centered on next November 4.

The issues involved and what they have already cost the United States are far too grave to be made the subject of cheap politicking. Thus far 18,245 Americans have sacrificed their lives in Korea; 76,170 more have suffered bodily injury, some of them being permanently disabled. All this is the consequence of a decision to which the vast majority of Americans felt there was no alternative in June, 1950. When he spoke before Congress last spring, General MacArthur defended our intervention in Korea from both a political and military standpoint:

It restored at one stroke the enormous prestige of the United States by confirming to the people of the Far East that we are not going to let them slide into slavery.

In a speech in the Senate on June 28, 1950 Senator Taft himself declared that the principle of our Korean intervention was right, that we had no other choice and that if a resolution to that effect were submitted to Congress, he would vote for it. To ridicule our intervention now, at the expense of soldier morale and out of motives which proceed from political opportunism, betrays a callous insensitivity to the human suffering our *necessary* participation in the Korean fight has caused.

It would be far wiser and more humane for our political leaders to help our soldiers and their dear ones understand the profound reasons why our youth is being asked to fight under such arduous and frustrating circumstances. As General Ridgway remarked, the question "Why are we there?" raised by some Americans "discredits him who asks it."

For my part there is not . . . any question of the validity and purpose of the American stand against deliberately planned and unprovoked aggression. To have done otherwise would have been a repudiation of every principle we had previously professed. . . . With the pattern of Communist intentions now spread across the world where even the blind can see, neither the seeming insulation of distance nor the naiveté born of a sheltered life can plead the slightest excuse nor abate one iota of our individual responsibility.

It is hard to understand the kind of statesmanship which loses sight of these larger issues. It is harder still not to believe that such statesmanship is deliberately confusing them.

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The fact that the UN effort in Korea is dragging on interminably should not be allowed to obscure the solid results we have already achieved. In June, 1950 a halt had to be called to Soviet expansionism. We have called that halt. We have upset the Red timetable for the conquest of Southeast Asia and given ourselves the time to take preventive measures against far greater disasters to the free world.

Almost a year ago in his article, "The consequences of Korea," (*Am.* 4/7/51, pp. 9-11), Col. Conrad H. Lanza demonstrated what we have gained in Korea. Korea has been the spur which has speeded up our own armament and prodded NATO into a more vigorous life. It has hastened the conclusion of the Japanese peace treaty and convinced ourselves and the Japanese of the need for American bases in Japan. Our intervention has caused Russia to worry and hesitate as she views the rearming of Germany and Japan. Above all, as Col. Lanza concluded in his article:

The world situation has been completely changed by the war in Korea. It has enormously enhanced American prestige, established our world leadership and brought confidence to our Allies that, just as we supported Korea, we will in time of need support them.

No American, at home or on the battle front, need have any doubt about why we are in Korea. We are there because we had no alternative. We had to act with lightning speed, and we did. Russia never thought we could act so fast. Sometimes doubtful constitutional questions are of secondary importance and should be kept in sensible perspective.

The battle for minds

One of the most unexpected and heartening aspects of the NATO meeting at Lisbon was the new stress placed on ideological warfare. Despite their experience with the Nazi technique of the big lie, the leaders of the free world have tended to underestimate the effect of Communist propaganda. Secure in their knowledge that, for all its faults, the free world is immeasurably superior in every way to the Soviet slave world, they could not conceive that the peoples of Asia and Africa, as well as some of their own citizens, would be so ignorant and naive as to swallow the whopping lies manufactured in the Kremlin. They now know that their trust in human nature has been misplaced. By determining to take counter measures, the NATO leaders practically conceded that Moscow has been winning the propaganda battle by default.

Actually, the NATO countries have a wonderful story to tell. It's a story that can raise up the souls of the exploited peoples behind the iron curtain and stir to life that love of freedom which never dies entirely in human hearts.

It is not, however, a perfect story. There are chapters which our side will be forced to omit entirely, or to gloss over in a summary and half-apologetic way. Some of these chapters we ourselves have written in

the United States. It is not our purpose here to single out the guilty individuals and groups. Indeed, in some way or another, all of us are guilty. We have all sinned against the Christian and democratic way of life we stoutly profess. The point we want to make is that by persisting in our evil ways we are furnishing grist for the Kremlin's propaganda mill and handicapping the ideological counter-attack which the NATO countries are mounting.

American labor is out to cancel this propaganda disadvantage. Perhaps because of its anti-Communist activities abroad, it has got a keener appreciation of the force of Communist propaganda than many of us, and a sharper understanding of how our weaknesses are being turned against us. Whatever the reason, the whole American labor movement has been taking steps to root out certain evils which have no place in a democratic trade-union movement and damage our democratic leadership abroad.

By this time practically everybody knows that the CIO has adopted strong measures to put an end to the abuse of jurisdictional disputes. The AFL building-trades unions have also been doing some excellent, if uneven, work along the same line. Not long ago the head of the Building Trades Employers Association of New York announced that during all of 1951 not a single jurisdictional work stoppage of any consequence had occurred in the greater New York area.

Less well known is the CIO's tough-minded determination to crack down on the first appearance of racketeering in its ranks. The widely syndicated columnist Victor Reisel, who (unlike Westbrook Pegler) knows how to criticize labor in a constructive way, revealed on February 24 that an international CIO affiliate had recently fired one of its top-ranking officers for having become involved with the mobs. The CIO is not fooling. Neither is the Chicago AFL, which is engaged right now in a dangerous fight to check a new drive by racketeers to "muscle in."

So intent are some labor leaders on cleaning house that they are finally prepared to admit that a few new laws may be necessary. Not long ago a prominent AFL leader made some very specific legislative proposals to New York's Governor Dewey. He asked for a law that would punish with prison terms any employer who offered, and any union official who accepted, a bribe. He recommended that all union leaders be required to submit affidavits that they do not have criminal records, and that their unions are not dealing with racketeers. He would impose stiff penalties for perjury. He also suggested that non-conforming unions be stripped of all rights under existing labor laws, including the right to picket.

These initiatives will not clean up the unions overnight. Some of them may be impractical and unwise. But they all point in the right direction—the direction of repentance and reform. That is the direction all other groups in our society must follow—not excluding politicians and office holders—if we are to win the propaganda phase of the cold war.

Religious blackout of the pre-school child

John L. Thomas, S.J.

THE CHRISTIAN WORLD was humiliated and shocked a decade ago at some of the reports coming out of the child evacuation centers in Great Britain. The first Christmas away from home revealed that the children knew next to nothing about the spiritual meaning of the feast.

Observers on this side of the Atlantic were quick to point out the implications of these reports. England was being de-christianized by the simple failure of the parents to give religious instructions to their children. Didn't the British realize (commented some American writers) that the blackout in London was as nothing compared to the blackout in the souls of the rising generation deprived of Christian light? The "lights had gone out" in Britain, some observed, long before the Nazis started their destructive air raids.

Ten years later we Americans are forced to make preparations against the more devastating atom bombs. There has been little talk of evacuating our children from the cities. Should it come to pass, what would be the reports on the religious knowledge of American children in the evacuation centers? Up to the present, we have had to rely on guesswork and vague estimates in this matter. Most social scientists have contented themselves with the broad statement that the function of the family in the religious training of the child has been confided to the schools. No one was prepared to point out the extent to which parents have ceased to give religious training and teaching in the home.

CATHOLIC PRE-SCHOOL CHILDREN

During the last school year, the writer completed a study of the pre-school religious training of 16,000 Catholic children throughout the nation. The results of this study reveal an amazing, though strikingly uniform picture across the country. *American Catholic parents are handing over to the parochial school practically the entire task of instructing their children in religion.* One of the first-grade teachers wrote: "Many of our little Catholic children are almost as ignorant of God as are our pagan neighbors!" Another remarked sadly: "It seems that parents are too busy to instruct younger children." Letter after letter from the teachers sounded the same refrain.

Fifty per cent of the children entering the parochial schools did not know how to make the Sign of the Cross. This is a basic Christian practice clearly within the capability of the five-year old youngster. Less than one out of every four knew the "Our Father." Only one out of three could recite the "Hail Mary." About one out of seven knew the traditional prayer to the

The primary responsibility for providing religious instruction to their children rests on parents. In line with the modern custom of "letting the school do it," Catholic parents seem to impart to their young children a very meager knowledge of God. Father Thomas, sociologist of the Institute of Social Order, St. Louis University, establishes that fact and shows why the home must help the school.

Guardian Angel or the prayer for grace at meals. Only one child out of three knew that there was anything more to Christmas than "Santa Claus" and "presents." As one teacher remarked: "No matter how you put the question, you get the same answer. Christmas means only Santa and presents." About one third of the children understood that Jesus was in the tabernacle, and almost the same number knew the story of the Crucifix.

Further studies, using different research methods, are furnishing additional proof of the validity of my original survey. The conclusion is clear: the modern Catholic parent looks to the parochial school for the entire religious training of the child. "I have to start right from the beginning," writes one of the teachers. Her statement is echoed by kindergarten and first-grade teachers across the country.

WHY HAVE PARENTS SLIPPED?

What has happened to American Catholic parents? No group of Catholics in history have been more generous and have spent more money to build schools. One must be slow to accuse them of lack of interest. Their failure to give more instructions at the pre-school level seems to be based on two misconceptions.

In the first place, many parents *underestimate the ability of the child to grasp religious truths.* As one young mother pointed out after her child had been in kindergarten for a time: "I didn't realize how much a child could learn about God." Many parents think that their child is not able to understand the great mysteries of the faith. They argue that the pre-school child is too young to remember such things as Bethlehem, the Crib, the Shepherds, the Virgin Mother with the Christ Child in her arms, the story of Jesus and the Apostles, and so forth.

It is difficult to understand how the modern parent can take such a pessimistic view of the child's intellect. The modern youngster has no difficulty in remembering the more or less complicated exploits of Hopalong Cassidy, the Texas Rangers and Gang Busters. He is enchanted by every type of story, no matter how involved the plot may be.

Of course, some parents—and some teachers—feel that such topics as sin, the Crucifixion and death should not be brought to the attention of the child since they frighten him. One wonders what kind of children they have known! Down through the ages, normal children have learned these great truths with no emotional disturbance. One has only to turn to the nursery tales and the movies that appeal to children to see this truth fully illustrated. Besides, one might well ask what

preparation for life that child receives who is not gradually initiated into these great mysteries. Over-protection here can lead to later shocks when the truth must be suddenly faced.

The second misconception of Catholic parents is that, since the Sisters in the parochial schools are specialists in teaching children, they can do a much better job of it. Average Catholic parents feel that they are doing very well by their children if they send them to a good parochial school. Why worry about their pre-school training since they are to be under the supervision of well-trained instructors later on?

HOME TRAINING ESSENTIAL

There are many reasons for demanding that fathers and mothers take an active part in the religious training of their children. In the first place, this training is a sacred parental obligation and privilege which can not be entirely delegated to others, even to the sisters and the priest. The parochial school and the instructions of the pastor are aids to the parents. They should not and can not replace the parent in this role.

Secondly, to wait until the child is sent to school in order to start his religious training is to deprive the child of religious influences during his most formative years. The child starts learning as soon as he is born. At no time is this learning process more active and more enduring than in the early years of life. It is important that the idea of God and the truths of the faith enter into the understanding of his little world from the very beginning.

Thirdly, to hand over the religious training of the child entirely to the school is to burden the school and the teachers with a task which they cannot adequately fulfill. School training must build on previous parental training. To be wholly effective, it must be supplemented and supported by training going on in the home every day. After all, the child is in the school only a relatively short time each week. Parents who have not started the religious training of their child in the pre-school period will scarcely do so once the child starts receiving instruction in school.

Finally, to confine religious training solely to the classroom leads to a dangerous confusion of school and religion which can produce fatal results once the child leaves school. The child can easily come to identify the precepts of religion with the rules and regulations of the school. He falls into the habit of attending Mass, etc., only because it is demanded by the school or because the whole group does it. Some children acquire a positive distaste for this regimentation and transfer this dislike to the practice of religion itself, which is identified entirely with "outsiders." So the school can succeed only if it has the active cooperation of the parents.

WHAT SHOULD PARENTS DO?

Lest there be parents—and teachers—who think I am conjuring up empty fears and imposing undue burdens upon them, let me cite the words of Pope Pius XII in his splendid exhortation to mothers. His Holiness reminds the happy young mothers assembled around him: "It is your task from the cradle to begin their education in soul as well as in body; for if you do not educate them they will begin, for good or ill, to educate themselves." Then he added: "Love the catechism and teach your children to love it; it is the great handbook of the love and fear of God, of Christian wisdom and of eternal life."

Our American Hierarchy have strongly echoed the words of the Holy Father. It is evident from their statements that they do not believe the pre-school child too young to be given a rather solid religious formation. They underline certain practices: the Sign of the Cross, morning and evening prayers, grace at meals, the family rosary, short ejaculations every hour, and so forth.

Nor do the Hierarchy feel that they are imposing a great burden on the Catholic parent. They point out the readiness on the part of the child to receive religious instruction.

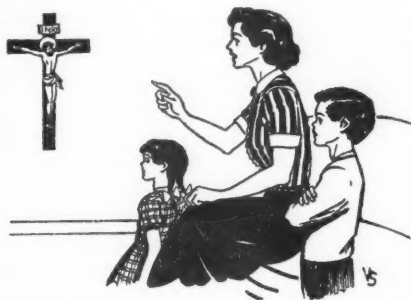
In this, they are seconded by the testimony of the kindergarten and first-grade teachers who are unanimous in calling attention to the child's receptivity and eagerness in learning about God.

If we desire further proof that the young child is eager and capable of learning about God, we have it in the testimony of the first-grade teachers. Many of them wrote saying that where there were older brothers and sisters in the family, the pre-school child generally knew his prayers and the basic elements of religion. These teachers indicated that the older children had taught their younger brothers and sisters what they themselves were learning in their religion classes at school. "However," they added sadly, "we don't think the parents made any effort to teach them."

This last quotation pretty well sums up the results of my studies. Whatever may be the cause for it, a large percentage of Catholic parents make no effort to instruct their children in religious matters.

What can be done to remedy this distressing situation? Some educators have suggested more and better Catholic kindergartens. I can well understand the reasons for this approach. However, I believe that it has very serious defects and should be advocated only as a last resort. Whatever may be the merits of kindergartens in the educational system, they can not replace the parents in the religious formation of their children.

Parents must be instructed to fulfill their role as Christian parents. Their most important duty is to see to it that their child grows up in a Christian atmosphere, a home environment permeated with Catholic



practices and concepts. Any solution which seeks to replace the parents or to relieve them of their obligations is an evasion.

Parents will ask, what can we do to remedy this situation? How do we go about instructing our little ones? There are a considerable number of books written for the pre-school religious instruction of the child. The Confraternity of Christian Doctrine has prepared a whole set of instructions for parents. These are graded for each step in the growing child's career.

Much more than this is required of Christian parents, however. They must *make the whole atmosphere of the home a thoroughly Christian one*. They must provide religious symbols and religious interpretations for everyday family routines and incidents. For example, how could a normally curious child reach the age of five with no knowledge of the story of the Crucifix, if he had *seen* the Crucifix at home? How could he fail to know that Jesus is in church, and on

the altar, if he had been *taken to Mass frequently* and had been told the reason for being there on his best behavior? Whether the child is going to think of Christmas only in terms of Santa Claus and new toys is entirely up to mother and father. We should not be surprised if the child remembers only the brilliantly lighted Christmas tree and the presents if alongside of the tree there has never been a *Crib with the Christ Child*, Mary and Joseph, and the adoring Shepherds and Magi.

Our Bishops have insisted that we must implant in the child's heart a "sense of God." This can be done only if there is a "sense of God" in the home. It is in the home, then, that he must learn about God. Whether there will be blackouts in our cities is not under our direct control. *Whether there will be blackouts in the hearts and souls of our children, rests entirely with us.* "In Him was life, and the life was the light of men: and the light shineth in darkness . . ." (Jo. I, 4-5).

"Little Hoover Commissions"

Thomas J. Murphy

THE HOOVER COMMISSION, organized in 1947 to overhaul the Executive Department of the Federal Government, is well known. But not much has been reported about the work of numerous "Little Hoover Commissions" which, in recent years, have been appointed to survey various State and local governments.

In the States of Massachusetts, New Hampshire, Illinois, Idaho, Kentucky, Minnesota and Michigan, experts in public administration have lifted the domes of State capitols and carefully examined the organization and procedures of the myriad activities of State governments. The chief center of investigative interest, however, is City Hall. A great number of the large cities of the country have undertaken such surveys.

New York City is in the process of spending some \$2 million in a management survey of the organization and administration of that great metropolis. Teams of experts in office management, municipal engineering and the various functions of municipal government are endeavoring to evolve a blueprint of efficient and economical administration. They do this by applying those modern techniques of organization and administration which have become standard practice in all large private enterprises. Anyone familiar with the huge, ramified and dynamic structure which is New York City can appreciate the magnitude of this survey.

Somewhat over a year ago the City of Boston completed a similar survey at a cost of \$150,000. Boston had spent \$70,000 in a study of its school system five years before that. If these survey costs appear large,

they should be measured against New York's current budget of \$1.5 billion and Boston's of \$137 million.

The alarming size attained by these budgets underlies the demands for surveys. Boston's experience is typical of the way municipal expenditures have skyrocketed in the last two or three decades. In 1920 its budget was only \$45 million. By 1930 it had reached \$72 million. Today, just over twenty years later, it has about doubled that amount. In a day when inflationary pressures, plus the pincers of Federal and State taxation, are cruelly squeezing businesses and individual taxpayers, it is not too difficult to promote an inquiry into the why and wherefore of these huge local expenditures.

WHY CITY COSTS ARE HIGH

Certain factors underlying this rapid rise in the cost of local government are immediately evident. In the first place, the same inflationary pressures felt by business in increased costs of materials, construction and the upward adjustment of employees' wages to meet increased living costs are felt by all city governments. Secondly the municipal employee in recent years has achieved a new employment status in the form of a shorter work week and attractive pension plans. A shorter work week and early retirement mean more employees on the payroll. Beyond these more recent pressures is the fact that over a long period of time our cities have undergone a phenomenal growth in population.

Everyone has heard of "economy-minded" U. S. Senators and Representatives. Recently, municipal officials and citizen-groups have become deeply concerned about the soaring costs of city government. The author, an analyst serving the Boston Finance Commission, here reports the efforts of "Little Hoover Commissions" to "streamline" municipal administration—and the problems they encounter.

Besides, the services cities have to provide have expanded. The controversy over the "welfare state" usually revolves around Federal programs. The plain fact is, however, that the "welfare state" grew up in our towns and cities long before the Federal Government undertook extensive social-welfare programs. The hub, so to speak, of the "welfare state" is the large city, in which a much higher proportion of the annual budget is devoted to welfare programs than is the case nationally. If we want these public social services and want them provided according to the very highest possible modern standards, we have to pay for them.

Any reader whose memory stretches back thirty or forty years can verify this fact of expansion, both in kind and degree of municipal service.

At that time we had no non-stop, high-speed highways, no grade-separations at intersections or multiple-level traffic interchanges or off-street parking garages of 500-1,000-car capacity or an army of traffic police. Today citizens expect, even take for granted, these fabulously expensive traffic facilities. The nation's 50 million automobiles are enough to jam the traffic *with* such improvements. What it would be *without* them is enough to give you a nightmare.

The municipal school system of three decades ago lacked many of the current embellishments, including an extensive program of adult education, audio- and visual-education aids and a comprehensive vocational education program geared to a complex system of occupational openings in business and industry.

Concepts and standards of recreation developed over the past thirty years call for vastly increased facilities and supervision, not only for youth but for a fast developing segment of the older population, retired and unoccupied.

Municipal hospitals have expanded facilities and staff to meet new patient loads resulting from increased population and a new emphasis on diagnosis and therapy as well as research. Like modern education, modern medicine is part and parcel of our lives. Yet it is proving extremely expensive, whether privately or publicly provided.

The same change has taken place in the police protection we take for granted. The patrolman "on the beat" was synonymous with local police service twenty-five years ago. Today that worthy is supplemented by a fleet of patrol cars directed by a radio network and innumerable squads of specialists with provinces ranging from juvenile delinquency to race relations. Crime-prevention bureaus, ballistics experts and various other types of technical specialists have been added.

The stigma that attached to *welfare relief* twenty-five years ago has disappeared. Changed concepts about community responsibilities, plus inflated living costs and increasingly benevolent legislation, have created perennially high case loads in the three chief

categories of relief: old-age assistance, aid to dependent children and general aid to the impoverished. Although the Federal and State governments contribute substantially to financing the first two categories, local government still pays heavily. Last year, for example, Boston paid about \$10 million out of its own pocket for welfare purposes.

Consider the staff implications in the development of *city planning* and *public health*. A single architect represented the professional staff of a planning board in a typical city of twenty-five years ago. Today the payroll includes social and economic analysts, traffic enumerators, a corps of draftsmen, designers and statisticians. Not so long ago public-health service meant little more than control of communicable diseases. Today the program includes health education, neighborhood clinics, venereal-disease control, the inspection of food, milk and water, and vital statistics. This same pattern of vast expansion could be extended to cover virtually every municipal function.

In the light of these facts, it is not surprising that the cost of rendering municipal services has skyrocketed. The following comparative figures for some types of service are those of Boston. They are typical of what has happened in all cities.

	1920	1930	1951
	(in millions of dollars)		
Hospitals, etc.	\$1.9	\$4.25	\$15.
Public health4	1.	1.6
Fire Dept.	3.	4.7	9.7
Police Dept.	3.7	6.2	12.1
Libraries6	1.2	2.8
Schools	9.9	21.	26.5
Welfare; relief ...	1.5	4.	21.
Pensions43	.61	4.5

Totals (approx.) . . . \$21.43 \$42.96 \$93.2
These rises are enormous.

WHAT A SURVEY CAN AND CANNOT DO

What are the chances of success in stemming this rising tide of expense by means of management surveys? Such a survey could do for a city what the Hoover Commission has done for the Federal Executive Department: eliminate duplication, streamline organization (in Boston the survey report recommended reducing the number of municipal agencies from 34 to 10), simplify procedures, introduce labor-saving machinery and cut costs in countless ways. In a word, a survey can show how the principles of industrial management can be applied effectively to municipal administration. Most cities are over-ripe for such analyses. Not only substantial savings but greatly increased efficiency can be effected if recommendations along these lines are accepted and put in practice.

We should not let our imaginations run away with us, however. In the first place, even *recommendations* entailing reorganization and economy are seldom



adopted without immense difficulty and resistance. The *status quo* in a political structure can never be disturbed without setting up a vigorous reaction.

Further, assuming one-hundred-per cent adoption and implementation of the recommendations, we still have to face the fact that the trend of city government keeps moving in the direction of expansion of municipal functions. For a variety of reasons, it is always extremely difficult to cut municipal payrolls.

There is every reason to believe, too, especially in view of our ever-growing population, that there will be a continuing demand for the expansion of schools, hospitals, public housing, health systems, welfare and recreation programs and traffic facilities. Even if persistent efforts succeed in getting survey recommendations adopted, no efforts will ever be equal to reversing the movement toward providing expanded public service at the municipal level. Only a political revolution could cause an about-face. In a democracy such a revolution can hardly occur.

We can "de-centralize" to our heart's content, but this process would only increase the already mammoth burdens on local communities. Politicians who talk about "States' rights" often forget that retrenchment in Washington resulting in heavier burdens on the States and cities is not going to lighten the sum total of taxes. They seldom come out frankly for cheaper education, health or welfare programs, which is the only *simple* way of reducing taxes.

WHERE WILL THE MONEY COME FROM?

Our cities find themselves in the middle of an increasingly difficult financial dilemma. Faced with the necessity of raising more money to implement a fixed program of making urban life more livable, they find that they cannot make deeper cuts into the traditional local-revenue source, the property tax, without endangering the patient's life, *i.e.*, without reaching the confiscatory level. Turning to other likely sources, such as corporate and personal income-taxes, excises and franchises, they find themselves competing with Federal and State governments for the cherished but very inelastic tax dollar in those areas. Tolls and rates paid by the user of specific facilities (bridges, tunnels, etc.) are applicable to a few functions or services but are impractical for general application. Besides, much of the municipal expenditure is for those who have little of this world's goods and could not afford "use-taxes."

Of course, grants from the Federal and State governments lighten the local burden, but to a very limited extent. This applies notably to highways and certain public-health services. The Federal Old Age Survivors Insurance is starting to reduce expenditures in the welfare category of Old Age Assistance. But relief caseloads are still high and cost as much as ever because of the higher cost of living and the impact of our aging population.

Grants-in-aid from higher to lower levels of governments, moreover, involve certain undesirable features. They carry with them administrative controls by the

donor, controls which sometimes strait-jacket officials down the line in adapting their programs to local situations. In any case, such grants are merely a return of money which was withdrawn from localities in the first place.

CONCLUSIONS

All fiscal experts agree that our American tax system needs a complete overhauling. At present it operates more or less on a "catch-as-catch-can" basis, with the Federal, State and local governments feverishly competing for untapped sources of revenue to finance increasingly costly and expanding functions of government.

The difficulty, of course, is inherent in a federal system. The Federal Government has relieved the States and local communities of the heaviest of fiscal obligations: that of guaranteeing to provide for their military security. For this reason, above all others, the Founding Fathers put few limits on Federal taxation. Besides, we are *one nation* and cannot afford to let highways, education and health remain in a primitive condition in any area, because of its relative poverty. The backwardness of any parts of the United States would badly weaken the whole, as happens to no small extent even with Federal-aid programs.

Still, we cannot afford local government and local responsibility to deteriorate without having our democracy deteriorate as a whole, since its total strength derives, in a very real sense, from the "grass roots." As Alexis de Tocqueville wrote over a century ago in his masterly *Democracy in America*: "Municipal institutions constitute the strength of free nations. A nation may establish a system of free government, but without municipal institutions it cannot have the spirit of liberty."

We badly need these "Little Hoover Commissions." What we need much more is the intense local civic spirit which will make them effective.

Gardening for Our Lady

John S. Stokes, Jr.

WHY GROW A GARDEN? While reading the gardening ads in our Sunday papers one might conclude that the sole purpose of gardening is to give pleasure by appealing to the senses and emotions. This is accomplished by growing flowers which offer "unbelievable beauty and riotous color," "hundreds of blossoms on every plant" and "gigantic blooms from May to October."

Among horticulturalists, the appeal of the garden is more refined. Plants and blooms are valued for their delicacy of beauty, their rarity, their excellence as specimens, their difficult culture, their contribution to

garden design or their role as representatives of all nature.

But above and beyond these natural goods the garden also has a religious meaning. The man of faith values it not only for itself but also because it is such an excellent means for lifting one's thoughts to God, Creator of both garden and gardener.

Because of the emphasis of present-day garden literature on the natural and technical aspects of gardening, one is more likely to find the religious sense of the garden set forth in gardening books of earlier centuries, closer to the "ages of faith." An English gardening book of the 16th century, for example, opens with the following dedication:

(We) wish you unto daily prayer, and the fruition of the Heavenly Paradise; craving of the omnipotent and provident God, the guider of that gorgeous garden, that he vouchsafe to grant unto you the sweet savor of his chief fragrant flowers; and that it be his comfort to cleave unto you, his mercy to keep you, and his grace to guide you now and evermore.

If we dig more deeply we find that in the old popular traditions of Catholic England—Mary's England—over five hundred flowers bore names honoring Our Lady and the mysteries of her life. Some were so named because of their physical attributes: "Our Lady's Cushion," "Our Lady's Earrings," "Our Lady's Thimble," "Eyes of Mary," "Mary's Gold." . . . Some were named from the liturgical feast of Our Lady for which they usually were in bloom, such as "Purification Flower" and "Assumption Lily." Others were associated with Our Lady because of roles which, according to old legends, they played in her life, such as "Rosemary," whose previously white blossoms turned blue after Our Lady rested her blue cloak on it, and "Our Lady's Bedstraw," which was present in the manger at Bethlehem. Still others were named because of their mystical symbolism, for example, the "Madonna Lily," emblem of the Virgin—the golden anthers signifying the beauty of her soul, and the white petals her pure body.

A review of the Mary-names, the "love-names," of flowers suggests a query into the subject of flower-names in general. One usually does not give much thought to the origin of familiar flower-names. They are accepted by practice and custom. Who, for example, challenges the man who sells gladiolas to establish the pedigree for the name before purchasing a basket?

But if we think back far enough we realize that the truly original and authentic names for all flowers—as for all God's creatures—were those given by Adam in the First Garden. These names, which presumably elevated the heart and mind sacramentally to contemplation of the divine attributes, were lost or garbled, together with the rest of the universal human language, when God destroyed the Tower of Babel and introduced the "confusion of tongues" in punishment for man's pride.

After the Tower of Babel, flowers were known by a

multiplicity of names in the various religious and cultural traditions. These names reflected the values of the epochs in which they occurred. What is more fitting, therefore, than that under the New Dispensation the flowers of the field should have acquired names expressing the deep love of Christian peoples for Our Lady? In the case of England, how lamentable it is that toward the end of the 17th century these names were replaced by new naturalistic and romantic names reflecting the loss of the old traditions.

In recent centuries botanists of the Western world have classified the species of flowers according to the earliest known names in Latin, assigning new Latinized names where ancient ones were lacking and using descriptive Latin terms to differentiate among the variations within each species. These are known as the *technical* names of flowers, others being "by-names" or "familiar" names arising from time, place or "the times." Unquestionably, the technical names are of great value for botanical science and for nurserymen and seedsmen. Aside from preserving some of the by-names of the classical pagan culture, however, they are largely descriptive labels, in a dead language, telling us little of the tradition, culture and devotion of Christendom. If we are to restore all things in Christ, we must bring to life the familiar names which flowers bore when they were lovingly regarded as signs, symbols and, as it were, sacramentals of the divine attributes and the truths of our redemption.

There is much more to the religious tradition in gardening than the existence of symbolical names for flowers. In the garden we participate in the fundamental relationship between God, man and nature, as set forth in God's command to Adam to "subdue" the earth. We deal with essences, the seeds; and with substances, the grown plants. We see the effects of original sin in the disease and death which enter our gardens each season. We also witness the promise of our resurrection the following spring: ". . . but if (the grain of wheat) dies it brings forth much fruit." And we learn again to trust in God's providence: "Consider the lilies . . ."

Ancient traditions are also continued in the garden. In sowing seed we go back to the time Adam and Eve were banished from the Garden of Eden, condemned to eat of the fruits of the earth only "with labor and toil." God left many types of knowledge to be discovered by the human race in due time through observation, experiment and invention. But in His wisdom—according to an old legend—He revealed to Adam the art of sowing, tending and reaping, in order that he and his descendants might survive and propagate the human race in anticipation of the coming of "the woman" who was to crush the serpent's head with her heel. In the tradition of the Church, we bring ourselves close to the monastery gardens of the Middle Ages in which the art, science and religious sense of gardening were carefully preserved and developed by devoted monks. Finally, we can restore to the garden the religious names and symbolism which are a neglected

part of our own ages-old English-language tradition.

By thus restoring, strengthening and extending the Christian tradition in gardening and by making it effective in the immediacy of the present moment, we both render God His due and also contribute to the spiritualization of the present-day naturalistic trend in gardening.

When we come to the actual tasks connected with growing a garden we find ourselves confronted with the distinction between science and art, theory and practice. No matter how much we may have read or studied about gardening technique, we learn the importance of "learning by doing" (unless we are among those rare persons blessed with a "green thumb"), always recalling that "The kingdom of heaven is like . . . the least of all seeds. . . ." The physical work itself is a fulfilment of our responsibility of stewardship for God's creatures, and often, when it is difficult or inconvenient, it is a penance. Still, at all times it is a means of elevating our heart and mind to God in

thanksgiving, praise, joy and loving contemplation.

The second great commandment has its place in the garden, too. Anyone starting a garden in his backyard for the first time will tell you how neighbors who had previously been only nodding acquaintances soon entered into conversation, asking questions and offering suggestions. A spirit of true neighborliness is quickly established around the garden.

Let us all, then, whether we have a plot of ground or only a window box, undertake a devotional gardening work by growing Our Lady's flowers . . . for the love of God and neighbor, the salvation of our souls, the restoration of popular religious tradition, the development of practical habits and the exercise of our responsibility of stewardship.

(Last March Mr. Stokes and a friend established in Philadelphia, at 901 S. 47th St., a project called "Mary's Gardens." In this unusual and delightful piece, he explains the "thinking behind" it.)

FEATURE "X"



Rev. John LaFarge, S.J., last year completed 25 years on the staff of America. His successor as Editor-in-Chief tries to capture the spirit of the Testimonial Dinner, held on February 25.

SOME 725 ASSOCIATES, friends and admirers of Father LaFarge gathered in the Starlight Roof of the Waldorf on February 25 for the Testimonial Dinner in his honor. The occasion was his completion of twenty-five years as an editor of AMERICA. The present writer is only recording what seemed to be the unanimous and spontaneous expression of all present when he says, in the words of one of the speakers: it was a "brilliant, beautiful and charming" tribute.

The setting itself certainly fulfilled that description. Those who plan such a testimonial dinner always face a rather difficult but unavoidable dilemma. On the one hand, they wish to honor one who has shared in and spent much of his time trying to mitigate the hardships of people harshly circumstanced in this world. The sponsors of the tribute want to make it convenient for as many as possible of their guest-of-honor's admirers and beneficiaries to attend. On the other hand, as happens in so many religious enterprises, they realize that a beautiful setting is part of an appropriate expression of esteem.

In the case of Father LaFarge, who has done so much to raise the sights, so to speak, of American Catholics in all that pertains to the setting of divine

worship, the chaste beauty of a place like the Starlight Roof conspires perfectly with the occasion. Looking back, the choice proved altogether admirable. Partly because of such life-long efforts as those of the guest of honor, representatives of all interested groups found it convenient to participate. Father LaFarge's friends took care to make sure that as many as possible of those most interested in sharing in the tribute were there.

The setting, however, was of the material order. It was the eager coalition of spiritual tributes from so many varied sources that made the celebration unique.

His Eminence, Cardinal Spellman, was Honorary Chairman. Besides sending a beautiful tribute in his own handwriting, he was very fittingly represented by Rt. Rev. Msgr. Cornelius A. Drew, now pastor of St. Charles Borromeo Church in Harlem. The Monsignor stressed the point that it was only after drawing inspiration from Father LaFarge for many years "from afar" that their paths finally met. All who know them know they are kindred spirits.

The Hon. Thomas E. Murray, member of the Atomic Energy Commission and one of New York's most outstanding Catholic laymen, served as chairman of the sponsoring committee. Father Gardiner had undertaken to manage all the details. The many comments heard about the practically flawless arrangements implied great credit to him and to all those who generously and ably assisted him. These included, in a very special way, the Hon. John F. X. McGohey, Federal District Judge.

As toastmaster, Judge McGohey, a close associate of Father LaFarge in interracial work, revealed the qualities of genuineness, kindness and appreciation of moral values which have always characterized his well-known professional career. His potentially formidable responsibility for keeping the first seven speakers within each one's five-minute allotment of time was almost miraculously absolved by the speakers

themselves. For the record—and it very likely *was* a record—seven introductions by the Judge and seven tributes, each succinct, different, appropriate and nevertheless integral, were managed in exactly fifty minutes.

Taking them in order, AMERICA's Editor-in-Chief, as spokesman for the editorial and business staffs of America Press, stressed Father LaFarge's "America-mindedness," *i.e.*, his intense and incessant interest and belief in the agency a religious review of the week offers to carry far and wide the practical truths of Catholicism—especially its teachings about social justice and social charity—in the *present tense*. Father LaFarge's comprehension of the *scope* of Catholic teaching enables him to see its applicability wherever human souls are placed, whatever they are engaged upon, whatever their needs may be.

What AMERICA and the *Catholic Mind* owe to Father LaFarge is either spread on the record or too continuous, detailed and overflowing to be captured in a brief acknowledgment. His unfailing encouragement of younger colleagues is one example.

Adding to the joy of the silver jubilee was the happy circumstance that two of AMERICA's beloved Editors of other years, Father Wilfrid Parsons, S.J. (1925-36) and Father Francis X. Talbot, S.J. (Literary Editor, 1922-36; Editor-in-Chief, 1936-44), were on hand to greet their former colleague, who himself had served as Editor-in-Chief (1944-48). Including the present writer, that added up to three of this Review's Editors-in-Chief united to pay honor to a fourth on the completion of a quarter of a century on the staff.

Moreover, it so happens that two lay assistants of America Press, Joseph B. Meehan of the business office and William H. Dodd of the editorial office, are both completing a quarter-century of devoted and valuable service, so they were honored, too. The fact that Mr. Dodd had for many years been Father LaFarge's secretary increased the latter's happiness in sharing his evening with them.

Judge Harold A. Stevens, one of Father LaFarge's closest associates in interracial work over a long period of time, bespoke the appreciation of the Catholic Laymen's Council and the Catholic Interracial Council of New York and of the *Interracial Review*, whose editor, George K. Hunton, is almost an *alias* for his mentor in this great work.

Rabbi Louis Finkelstein, president of the Jewish Theological Seminary, represented that institution's Institute of Religious Studies and the Conference on Science, Religion and Philosophy, two intellectual and intercultural enterprises which have welcomed Father LaFarge's learning and cooperative spirit. The Rabbi exemplifies the same qualities in many truly outstanding ways.

Coming from a family of artists, AMERICA's jubilarian has found time to lend his guidance to the uphill progress of the Liturgical Arts Society. Its president, Raphael Hume, testified to the inspiration and optimism of Father LaFarge for that cause. Rev.

Gerard F. Yates, S.J., of Georgetown University recalled the guest of honor's pioneering pastorate in rural Maryland, the seed-ground of so many of his intensely *practical* convictions, above all those which have made him so active in the Catholic Rural Life Conference.

Perhaps the most surprising testimonial was that of Viggo F. Rambusch, who indicated how much Catholics of Scandinavian origin, here and abroad, owe to the priest who learned their language to help fortify them in their zeal to revivify Catholicism among a people once Catholic. A. Philip Randolph, president of the Brotherhood of Sleeping Car Porters, happened to be the only speaker who mentioned, in an eloquent tribute, one of John LaFarge's books, *No Postponement*, to the theme of which he addressed himself. That theme, too little understood, is that racial discrimination causes international conflict, and that U. S. moral leadership depends on our ridding ourselves of that curse.

Father LaFarge's response, the only full-length address of the evening, was too meaty to summarize. Since all the talks were recorded by the Voice of America, his colleagues will find some way of publishing it in permanent form. This truly impressive testimonial closed with our guest of honor holding aloft, in a manner more symbolic of his life than he realized, the lovely chalice his friends and admirers presented to him as a memento of their love and appreciation.

If this condensed account has failed to register the spiritual impact of this anniversary celebration, the fault is the writer's. Perhaps three things stand out. First, a more dramatic demonstration of one man's life-long assault on the spirit of secularism could hardly have been planned. It took eight spokesmen from at least six quite distinct sectors of society to begin to portray how much *positive* work one man, come to enkindle the earth with a religious zeal and even zest for God's truth, goodness and love, can accomplish.

Secondly, it proved how many kinds of people, even from different religious backgrounds, are receptive towards the apostolate of a priest passionately devoted to justice, fortified in the conviction that there can be no conflict between reason and the Catholic faith, and inspired by profound love of God and *all* His human creatures, our brothers. And thirdly, from the other side of the dais, how impressive it was to sense in the very atmosphere the sincerity of so many priests, brothers, professional and business men and women and others who, whether at home or at work, acknowledge the spiritual leadership of John LaFarge. As he himself very charmingly remarked, such wonderful people disproved the assertion that he had been engaged upon "lost causes."

Finally, those closest to Father LaFarge appreciate more than they can say, not only the ready response of his many friends and associates, some of whom contributed generously behind the scenes, but that of the secular and religious press. Its ample coverage of this happy occasion must have helped to carry its signifi-

cance throughout at least the Western world. Father Conway was extremely helpful in this regard. Everyone, including volunteers, caught the spirit of the tribute and made it a memorable one.

There follows a sampling of congratulatory messages sent either to Father LaFarge directly or to members of the sponsoring committee.

ROBERT C. HARTNETT, S.J.

Tributes to Father LaFarge

Dear Father LaFarge: I regret exceedingly that I am unable to be with you this evening to join with others of your friends and admirers in honoring you on the occasion of the completion of twenty-five years as an editor of *America*. As an editor and as a speaker you have valiantly and eloquently honored your Father Country and your Mother Church as a champion of the principles to which both are dedicated—liberty and justice and charity. Please accept my congratulations and best wishes.

Francis Cardinal Spellman
Archbishop's House, New York, N. Y.

Dear Mr. Murray: . . . We do well to honor such an outstanding civic and Church leader. He has done much by his writings and his lectures to promote not only the Church but also the interests of true Christian democracy.

(Most Rev.) Joseph E. Ritter
Archbishop of St. Louis

Dear Father LaFarge: From this faraway rim, let me send most cordial congratulations on your twenty-five years of splendid literary achievements as reflected in the pages of *America*. During this quarter century, it has been my privilege, as a constant reader of this outstanding Catholic weekly, to sort of "go along" with you. While it will not be possible for me to attend the testimonial dinner, I do rejoice with your *devotissimi* in this fine recognition . . .

(Most Rev.) Charles F. Buddy
Bishop of San Diego, Calif.

WE JOIN YOUR MANY FRIENDS TO CONGRATULATE YOU ON THE OCCASION OF YOUR 25TH CONSECUTIVE YEAR AS EDITOR OF *America*. THE INTERESTS OF THE CHURCH IN AMERICA HAVE BEEN PROTECTED UNDER YOUR LEADERSHIP AND CATHOLICISM HAS BEEN STRENGTHENED IN YOUR DEFENSE OF THINGS CATHOLIC THROUGH THE EDITORIALS AND WRITINGS OF THE NATION'S OUTSTANDING CATHOLIC MAGAZINE, *America*.

MOST REV. THOMAS J. McDONNELL
COADJUTOR BISHOP, WHEELING, W. VA.

Dear Father LaFarge: I feel it a debt of honor and profound gratitude to join in the recognition which your numberless friends will pay you. You are very well known here in Norway for your precious work in St. Ansgar's Scandinavian League and your interest in the progress of the Catholic faith in our countries,

as also for many other Christian and social movements . . .

(Most Rev.) James Mangers
Vicar Apostolic of Oslo, Norway

Father LaFarge: On behalf of our Most Reverend Apostolic Prefect, Msgr. A. J. Deutsch, SS.CC., I send you his very cordial congratulations for blessed work rendered to God and the Church during so many years.

Rev. S. Hünen
Kristiansand, Norway

WE JOIN OUR PRAYERS AND WISHES TO THOSE OF YOUR MANY FRIENDS AND ASSOCIATES IN THANKS FOR YOUR SPLENDID WORK. OUR BLESSINGS FOR THE FUTURE.

BISHOP J. E. MUELLER
STOCKHOLM, SWEDEN
COADJUTOR BISHOP K. A. NELSON
STOCKHOLM, SWEDEN

GRATEFUL PRAYERFUL WISHES TO EDITOR OF *America*, PROMOTER OF WORK FOR CONVERSION OF SCANDINAVIA.
MOST REV. WILHELM COBBEN
VICAR APOSTOLIC OF FINLAND

WITH CLERGY OF ICELAND I SEND YOU HEARTIEST GREETINGS, CONGRATULATIONS AND THANKS. MAY GOD BLESS YOUR WORK FOR *America* AND ST. ANSGAR'S AND OTHER WORKS.

MOST REV. JOHANNES GUNNARSSON
VICAR APOSTOLIC OF ICELAND

FATHER LAFARGE'S WORK FOR CHURCH AND COUNTRY AND FOR THE SOCIETY OF JESUS HAS LONG HAD RESPECTFUL ADMIRATION OF THE CATHOLIC PRESS ASSOCIATION . . . A RARE PERSONIFICATION OF THE IDEAL CATHOLIC JOURNALIST . . . THE OFFICERS, DIRECTORS AND MEMBERS OF THE CATHOLIC PRESS ASSOCIATION GLADLY OFFER THEIR TESTIMONY FOR THIS PUBLIC TRIBUTE TO FATHER JOHN LAFARGE.

JAMES F. KANE
CATHOLIC PRESS ASSOCIATION, N. Y.

FELICITATIONS 25 ANS DE JOURNALISME. MEILLEURS VOEUX.
JOSEPH P. ARCHAMBAULT S.J.
INSTITUT SOCIAL POPULAIRE, MONTREAL, CAN.

NO ONE IN AMERICA IS MORE DESERVING OF THE TRIBUTE OF HIS FELLOW CITIZENS THAN FATHER LAFARGE . . . FOR HIS INCOMMENSURABLE EFFORTS TOWARDS BETTER HUMAN RELATIONS ARE ONE OF THE INSPIRING CONTRIBUTIONS TO AMERICAN DEMOCRACY.

ELMER A. CARTER
N. Y. STATE COMMISSION AGAINST DISCRIMINATION

. . . HIS VISION AND DEVOTION TO A NOBLE PURPOSE HAS HAD A PROFOUND EFFECT FOR GOOD IN THE FIELD OF HUMAN RELATIONS. CONGRATULATIONS . . .

EDITH M. ALEXANDER
EXECUTIVE DIRECTOR, MAYOR'S COMMITTEE ON UNITY, NEW YORK, N. Y.

Tributes to Fr. LaFarge continued on p. 628.

Effect-conscious critics

John P. Sisk

It is clear, now that the critical hurricane blown up by Graham Greene's latest novel has subsided, that too many Catholic critics still think, in Evelyn Waugh's words, that it is the function of the Catholic writer "to produce only advertising brochures setting out in attractive terms the advantages of church membership." Mr. Waugh's remark, of course, summarizes quite bluntly an attitude that exists in various degrees of combination with a respect for literature as such. It is this combination that often camouflages from the reader the basic conviction of such critics: that literature is justifiable so long as it is a propagandist vehicle for disseminating right attitudes.

Now it may be true, at least in a loose sense of the term, that some very good writing has been propaganda. As William Empson explains it: "... most authors want their point of view to be convincing." Nevertheless, it is important for the critic to see the great difference between the kind of writing that collaterally to its primary function convinces or persuades others because the artist is full of his point of view, and the kind of writing where the writer's chief objective is to persuade others, and where this desire completely determines what is written. It is the difference between the writer with his eye on the work to be done and the writer with his eye on the effect he hopes to have on the reader.

It is important to see this difference because the work of an artist deeply committed to a point of view, but whose work is not propagandistic in any strict sense, will frequently have a hortatory or didactic effect on many readers. Since there will then be some reason for the critic to evaluate the work in terms of its probable effect as regards right action, it will be particularly important for him not to confuse this collateral business with an attempt to find out what the work means in itself.

Unfortunately a great number of Catholic critics do confuse prudential moral advice with literary criticism, especially when they criticize fiction. That is, they seem to be assessing the artistic merit of a book when actually they are advising the reader whether or not it is prudential for him to read it. Like a business man criticizing an advertising lay-out, they want to know only the effect it will have on the most probable (even the not-so-probable) reader.

Now to the great number of readers who are vincibly or invincibly incapable of directing their own reading in the direction of right thought and action, such criticism no doubt has real value. And my implication is not that all critics who concentrate on the effect a

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book will probably have on readers have misread the book: they may have read it quite correctly and estimated its probable effect quite accurately. A book that has a bad effect on readers may very well be a bad book, even artistically.

But that is only half the picture. It is also true that effect-conscious criticism not only often misreads literature but too readily becomes the excessively prudential, over-protective approach seen in so much writing directed advice-wise (as the phrase goes) in our time to the general public. It not only implies that the average man must be continually cushioned from the hard and dangerous facts of life, but it helps to keep him in a position where he needs constant cushioning. Such criticism is easily overimpressed with the precariousness of truth and the average man's inability to recognize it, and thus fails in one of criticism's most important obligations: that of making the reader more rather than less self-reliant.

The critic who concentrates on the effect rather than the fact of literature inevitably has much in common with the advertising agency, even when he shrinks from the agency's rather cynical definition of man. It is as hard for him, as it is for the agency, to pen or judge a line without calculating its effect on the lowest-common-denominator of possible readers. He begins to feel, like the advertiser, that to assess communication in terms of its effect is to assess it completely.

All sorts of good reasons urge him on: the semi-literate, the half educated, the naive, may read what he writes, or writes about, and be confused; if what we write is comprehensible to them it surely will be to those above them; after all, there is no telling who has read, or may read, what he is evaluating. He becomes like the bad teacher (and the naive advertiser and the eager publicist and the zealous propagandist), who in his zeal not to bewilder or mislead the dullard in the back of the class gladly runs the risk of antagonizing all the good students.

Now the point to these remarks is not that the acts of advertising, propagandizing and publicizing are fundamentally vicious. They are quite legitimate if

John P. Sisk is in the English Department of Gonzaga University, Spokane, Washington. His latest prior contribution was "The context of violence," September 9, 1950.

they are honestly conducted, and it is to be expected that they will be effect-conscious kinds of writing.

The point is that in an effect-conscious age haunted almost to paralysis by the demon of the lowest-common-denominator audience, it is terribly important that some artists and some critics be primarily concerned with quality in merchandise and excellence and truth in art—refusing to cheat or flinch, willing even to run the risk of selling less or treading sometimes on too-tender toes. To paraphrase Sigrid Undset, there must be somebody who has the courage and honesty not to tell lies or hold back from necessary truth, even out of kindness.

In the field of the novel this means that there is a great need for artists and critics who, as Bruce Marshall has said of Graham Greene, get the meaning of the world right and present this meaning for all it is worth. Certainly every artist, particularly every Catholic artist, is ultimately bound by prudence: he cannot abstract the pure artist out of the whole moral being of himself. But he is bound to observe, if he is honest, how easily prudence turns into the effect-conscious, even dishonest, flinching and pseudo-prudence that will destroy him, but possibly make him effective with the lowest-common-denominator audience.

My second point is concerned with this irony: that the over-prudential and effect-conscious critic often misses the genuinely good effect a novel can have if it is evaluated correctly.

The effect-conscious critic not only tends to look at literature as Socrates does in Book X of *The Republic*—that is, utilitarianly; he also wants it to be “pure” in the sense that Robert Penn Warren uses that word in his brilliant essay, “Pure and Impure Poetry.” He wants it to assert the noble, the virtuous, the sublime without qualifying irony, excessive realism or involvement with the ugly or evil. Great literature ought to be (like too many children’s lives of the saints, lyrics of popular love songs, or idyllic nature scenes on calendars) all sublimity, sweetness and light.

Those who demand “pure” fiction in this sense do not want to see virtue, nobility or beauty earned in a novel; they want to see it sublimely (and didactically) stated. If a novel is to be about God’s love triumphing over the hatred of God it ought to be overtly and mainly a statement of this triumph. Or if a novel is to be about heroic deeds it ought to be mainly and overtly a statement of heroism: it ought to overwhelm one with its unqualified heroism.

Such critics and readers believe that fiction should have a generally good and ennobling effect upon people, and that a very great deal of real life ought prudentially to be left out of it, or soft-pedaled, so that the reader will receive the good effect with a minimum of risk. The advertiser thinks like this too: in the interest of the effect he wishes to have on the public he finds it necessary to soft-pedal or suppress a great deal of the truth, and often to distort what he does represent. The goodness of the end to be achieved is sufficient justification.

But the writer of great fiction has a tendency to look more unflinchingly at the complex fact of life. However he may feel the impulse to write “purely,” everything he does write is informed with what must often appear to be cynical realizations: that virtue is the unlikely thing, hard to detect; that heroism passes in the world for cowardice; that pride and unselfishness are hard to tell apart and the latter is immensely improbable; that goodness is a thing more often aped, or toyed with sentimentally, than actually achieved. Such insights, however, leave him with a dramatic and ironic appreciation of the virtuous, the beautiful and the sublime that springs from a tough awareness of their improbability and the extent to which they must be earned against terrible opposition.

In fact, if he is a Christian, the writer of great fiction will continually be realizing in his art those very ironies of the New Testament that have always proven a source of embarrassment to many Christians (the woman taken in adultery may ultimately be better than her accusers; the prodigal son may be reclaimed amid much rejoicing; the meek may inherit the land). For in the New Testament too, the virtuous, the noble and the beautiful are not simply and unqualifiedly stated; they are dramatically earned in full awareness of the evil that opposes them but helps to bring them to realization.

Graham Greene’s *The End of the Affair* is such a mature and Christian realization. To speak of its effect in the proper sense, it can do more to make a reader feel the power and mystery of divine love than any number of “pure” undramatized statements of it—no matter how sincerely they may be written or inspirationally meant. It takes as its theme, as does “The Hound of Heaven,” an irony central to the Christian outlook: the ultimate triumph of this divine love over an opposition that from a purely human point of view often seems insuperable. It is so tremendous a thing for the artist that its artistic manifestation is only possible in a context where what opposes it is real (even shockingly real), if ultimately futile competition.

But this dramatically earned triumph of divine love, an experience artistically as well as Christianly valuable to the reader, can be had only by one who reads the novel as a novel and not as an inspirational tract or as a pandering to the reader’s appetite for the forbidden and sinful. In this context the triumph of that love is inseparably related to what has opposed it—the hatred, the selfishness, the lust. Those who admire Greene for his sense of Christian values and his intense awareness of fallen man, but who at the same time continue to regret the realism and characteristic contrasts and ironies he finds it necessary as an artist to use, do not, I feel, understand the art of fiction—and perhaps fail at the same time to grasp an important fact about life.

But because many critics and many readers are effect-conscious, and because they continue to yearn for “pure” fiction and very obviously saintly (not once adulterous) heroines, they easily overlook important

ironies in a novel (perhaps presuming that straightforward, inspiring fiction would not resort to such skulduggery). Thus they let Bendrix's remark, that his account will be one of hate rather than love, interpret the story for them. After all, quantitatively and explicitly there is a great deal more said about hate and

lust than love. But the point of control in the novel is beyond Bendrix, and the irony of it is that in spite of what he says the contrary is proven with intense drama to be true. Ultimately then the entire novel, not just the last pages of it, is a record of triumphant love—earned and felt.

Man's nature the key

THE SPIRIT OF POLITICS AND THE FUTURE OF FREEDOM

By Ross J. S. Hoffman. Bruce. 98p. \$2.50

This small but in every way handsome volume happily makes available to a wider audience and in amplified form a series of lectures delivered by Professor Hoffman of Fordham.

A couple of years ago the National Catholic Educational Association undertook to sponsor an annual series of lectures in conjunction with some Catholic institutions of higher learning. It is named after Fr. Gabriel Richard, the French missionary whose pioneer activities, enriching the life of Detroit and all Michigan, have finally won him a permanent place in American history—religious, civic and educational. The University of Detroit was appropriately elected to cooperate in launching the series.

Those familiar with Dr. Hoffman's writings know how skillfully he maps out the historical origins of modern confusions and the choices he thinks we must make to preserve or recover traditional values.

In this compact volume he has judiciously drawn on his rich knowledge of history and its classic interpreters to point up his main proposition: that the future of freedom depends on our success in restoring to politics the authentic Christian understanding of the nature of man. Because we have little truly philosophical writing about political society as it unfolds in time, all who have made this volume possible have done Catholic scholarship a great service.

The author starts with the premise that state "planning," the product of "the politics of presumption," entails "the sacrifice of freedom for a servile security." Thus excerpted, this sounds like the conventional complaint of a Chamber of Commerce. The book is addressed, however, to those bent upon a deeply intellectual and religious appraisal of the problem. Businessmen will not receive free copies of *The Spirit of Politics* in the morning's mail as gifts of propaganda mills trying to "save the Republic" by forefending new dangers—usually through the revival of old errors.

Dr. Hoffman correctly, I think, traces the genealogy of secularistic liberalism back to the French Revolution, which he distinguishes from the American chiefly on the ground of the belief in Divine Providence of our Founding Fathers. In fact, with truly elegant quotations from Burke and Tocqueville, he goes a long way towards re-instating the role of Providence in Catholic political philosophy, though his overtones are sometimes, I think, too conservative. His critique of "The Politics of Secularist Liberalism" and his "Judgment on Pragmatism" are devastating.



It is hard to make a criticism without running the risk of being unjust because—it seems to me—the author in some places opens the door to rather serious objections, only to close it, at least much of the way, later on. Perhaps this much can be said: Dr. Hoffman avowedly champions very desirable ends (p. 28), then frequently castigates those who have (as he thinks) unjustifiably restricted freedom by choosing specific means to approximately the same ends and finally absolve himself from any obligation to "enunciate a political program or plan to safeguard freedom" (p. 77).

Is it possible, however, to define the measure of freedom citizens should have—apart from basic human and institutional rights—except in view of what is necessary for the common good, which balances freedom and justice, including social justice?

The writing at times is too general—a literary treat, standing four-square on man's nature as a creature of a Provident Creator under the rule of natural law, but not quite coming to grips with concrete social realities analyzed in terms of the social applications of that law.

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What Dr. Hoffman says needed saying, at least as a warning for everyone to heed. The "welfare state," oriented towards the ideals of secularistic liberalism, is a threat to freedom. One would like to have seen the application of "practical reason" to a few concrete social problems instead of excellent writing about it. One wonders, for example, what effect would be achieved by reading into these lectures at appropriate places excerpts from such an authentic statement of Catholic social and political principles and policies as that of the French Canadian bishops in early 1950. The emphases might then have to be different.

ROBERT C. HARTNETT

Fine Irish lyricism

CHILDREN OF THE RAINBOW

By Bryan MacMahon. Dutton. 512p. \$3.95

Bryan MacMahon, whose book of short stories, *The Lion-Tamer*, showed evidence two years ago of the development of a new and unusually gifted writer, takes on new stature with the publication of this first novel.

In the person of young Ches MacNamara, during the few years when he is maturing into manhood, the author tells the stories of the people who live in the town of Cloone. In reflecting ordinary events in the lives of these Irish peasants, living in an archaic village where many of the customs are pre-Christian in origin and where the ancient Gaelic folk-tales are known to every child, the author holds a mirror to human nature. While most of the incidents are peculiar to the immediate locale of the novel, the feelings described and evoked are universal; the lustiness and heedlessness of youth, the sorrows of age, the wonder and hurt and tenderness of love.

These vivid accounts of the people of Cloone and the things that they did and felt are strung together with a

thin thread of a love story and by the figures of the storyteller and his friend Finn Dillon, leader and "Prince of Cloone." So complete in itself is each incident of village life that the total effect is one of a series of sketches and short stories around a central theme rather than of the cohesiveness we have come to expect of a novel. This freedom, however, simply enhances the lyric qualities of *Children of the Rainbow*, and the exquisiteness of some of these smaller pieces suggests that the writer's undeniable talent may be even better suited to the shorter form.

Side by side with the lyricism and sense of mystery are a robust and earthy sense of humor and a passionate awareness of the beauties of the senses. The description of the meeting of a man and woman in the velvet darkness of an undersea cave, surrounded by companions whom they cannot see, is a small but perfect jewel.

Children of the Rainbow has universal interest and values, but it will give particular pleasure to those who share some of the author's heritage, because there is so much in it to be recognized primarily by the heart.

ELEANOR F. CULHANE

Using what we have

MANPOWER RESOURCES AND UTILIZATION

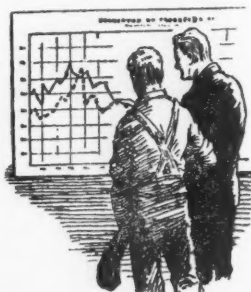
By A. J. Jaffe and Charles D. Stewart.
Wiley. 532p. \$6.50

In the months immediately following the UN intervention in Korea, there was considerable discussion about a possible manpower squeeze that might become one of the major problems of the U. S. defense effort. Good reasons abounded for fearing the worst, not the least of which was the fact that, unlike 1940, the armament program this time was being imposed on a full-production economy. Though the anticipated manpower crisis has not developed, that is no reason for discontinuing studies in this field. The last war taught us that our human resources can be seriously strained and that the time is long since passed when this nation can take its work force for granted and give no thought to its changing character and its maximum utilization.

Among more recent studies of the working force, none attempts to be so philosophical in its approach as this learned tome by Messrs. Jaffe and Stewart. One entire section of the book is devoted to the theory of how best to measure and analyze the working force—a discussion of method to which

both writers, with backgrounds in the Census Bureau and the Bureau of Labor Statistics, bring a great deal of practical experience. What they say about method, however, will be of interest only to fellow professionals, among whom it will surely stir up controversy.

The other main sections of the book, which are devoted to a description of the U. S. working force and to an analysis of it in its sociological and economic context, will be of more general interest. Here the authors make good use of the rich statistics which the Government has been sedulously collecting for years. The reader will find in handy form valuable information on the marital characteristics of the working force, the number of married women workers, and the number and age of their dependents, the percentage of the work force engaged in white-collar work, the employment trend in agriculture and the service industries, changes in the work force as to age and sex, and numerous other characteristics which have vast, if yet undefined, social implications.



Many aspects of the contemporary work force have not been sufficiently studied to permit of firm conclusions and, in general, the authors are careful not to go beyond their data. One tentative judgment, that demographic factors appear to be of secondary importance among forces which shape the size and characteristics of the labor force, is not so surprising as it may at first sight seem. (It would appear to be almost a corollary of the proposition which the authors defend, that the working force, being closely related to all aspects of society, must be studied against this general background.)

There is, of course, a relationship between the size of the work force and the size of the population, but within this limit, in a free society, non-demographic factors would, indeed, seem to have more effect on the proportion of the population working than would demographic factors. In such a society, for instance, the attitude which people have toward work, which in turn grows out of their philosophy of life,

will be a significant influence in a way that is not possible in a slave society, such as exists in Soviet Russia.

In this connection I found what the authors had to say about the attitude toward work in the Middle Ages as unsatisfactory as it is admittedly sketchy. There is more involved in the Christian concept of work, and in the Biblical concept also, than asceticism, in the purely negative sense in which that word is generally understood. That Jesus Christ worked with His hands as a carpenter is one of the great sociological facts in Western history—an influence which gradually broke down the Greco-Roman idea that manual labor is degrading, and which still makes itself felt.

The book has a half-dozen informative appendices, a bibliography for each chapter (to which should be added the 1950 pastoral of the Canadian bishops, "The Problem of the Worker in the Light of the Social Doctrine of the Church") and an index. By some the book will be valued more for its vast fund of information than for its ambitious attempt to vindicate for the study of the working force an autonomy which economists seem reluctant to grant.

BENJAMIN L. MASSE

FORTY STEPS TO EASTER

By Very Rev. Msgr. Aloysius F. Coogan. Bruce. 141p. \$2.50

"Have this mind in you which was also in Christ Jesus." These words of St. Paul remind Catholics of one of the important works to which the Church calls them during Lent—to reflect seriously on the meaning of life and to make certain that their views and attitudes are Christlike. If a person makes these reflections in the presence of God or Our Blessed Mother and talks to them about his ponderings, he will be praying in the truest sense of the word. In this book Msgr. Coogan, Director of Vocations and Vice-Chancellor of the Archdiocese of New York, proposes forty considerations—one for each day in Lent—which will help Catholics thus to think and pray.

In a simple, easy manner, the book treats various aspects of Catholic life as well as the problems met by Catholics in their everyday living. The first meditation answers the question: Why Lent? There follow reflections on prayer and its place in our lives, on positive Christianity, on the meaning and source of true peace, the place of suffering and penance in the Christian life—to mention but a few headings. A considerable number of chapters is devoted to our Blessed Mother. These

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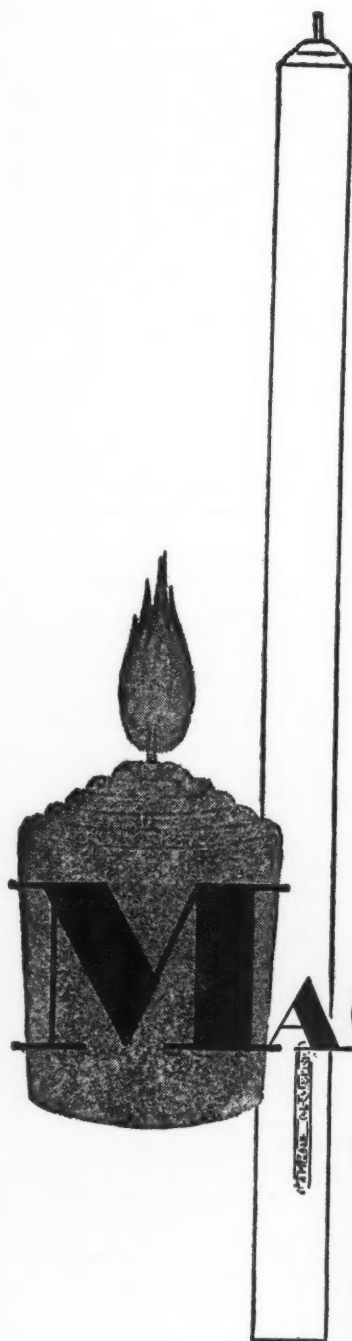
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are especially appealing and should move the reader—as the author strongly hopes—to greater love of our heavenly Mother.

Forty Steps To Easter is written particularly for laymen. The book is intended to help them to a deeper appreciation of the beauty of a truly Catholic life. Throughout the book the reader will feel the challenge which the author—or more properly, Christ the King—puts before him—the challenge to be a Christian soldier. The very names of some chapters suggest this: Only the Brave; The Virtue of the Strong; The Christian Warrior; Love and Sacrifice.

Each of the meditations is developed in a free, almost informal, style. Monsignor Coogan simply touches on certain aspects of revealed truth and points out their meaning for the Catholic of today. He does not develop his thought in the abstract manner of a theology textbook, or even in the formal style of a manual of meditations. Rather, he puts down his reflections in an easy and friendly fashion and shows the connection of the doctrine with everyday living. Each meditation ends with one of the prayers from the Masses of Lent—the Collect, or the "Prayer over the People" which is said at the end of the Lenten Masses.

In his preface to *Forty Steps to Easter*, Cardinal Spellman says that the book "is one which should help readers to think and pray, and to accompany the Suffering Saviour along the way of the Cross." The reader who takes a chapter a day and prays over it for a little while in the quiet of his room or before the Tabernacle will find himself closer to the Suffering Saviour and the Risen Saviour, and will be stronger to follow in His footsteps—the goal to which Lenten observances should lead.

ELBERT J. RUSHMORE, S.J.

ADVENTURES IN TWO WORLDS

By A. J. Cronin. McGraw-Hill. 331p. \$4

Dr. Cronin, a Scot by birth, and for twenty years now a successful novelist whose medical practice is a thing of the past, gives us, in this volume, a loosely-written autobiography, or, more correctly, a series of sketches drawn from his experiences as physician and writer. It is not quite clear whether the "two worlds" of the title are the worlds of medicine and literature, or those of the flesh and the spirit, since Dr. Cronin provides, along with his series of autobiograph-

ical chapters of the short-short-story type, a number of entirely unoriginal and uninspiring reflections on the true meaning of life, the value of the "imponderables" or "eternal verities," and the worth of fraternal charity.

The autobiographical fragments begin with the author's medical student days in Glasgow, providing a sketch of Scottish student life familiar to readers of *The Citadel*. Then, in a series of chapters which seem to be increasingly fictional in nature, and reminiscent of the inspirational episodes so dear to the *Reader's Digest*, we follow the rising young medical man through his Scottish and Welsh days as a rural and coal-mining community doctor, and so to fame and success as a fashionable London practitioner, the inventor of "asthenia." This synonym for tiredness or general debility gladdened the hearts of aged West End dowagers, and made them praise the young doctor to their friends—and how the money began to roll in!

After several pleasant years of this, the acquisition of a duodenal ulcer made it necessary to give up the lucrative practice and return to a charming rural retreat in Scotland, where came the urge to write, both for occupation and as a means of earning a living. And so came into existence *Hatter's Castle*, phenomenally successful novel of the early 1930's, and the literary career of Dr. Cronin.

Dr. Cronin says nothing of the composition of his later works, but devotes the last several chapters of the book to a series of what might be called travel sketches, recounting his experiences in various parts of the world, again in short-short-story fashion. Mingled with this sort of thing are musings of a quasi-religious nature, the banality of which is typified by these opening lines of one of his chapters:

As we grow older, the city of the spirit has more and more importance for us. Unless a man be a blind and heedless fool, when he reaches the years of maturity he will pause occasionally, amidst the racket of the world, to ask himself: "Why am I here? And where am I going?"

But the book is nearly done by this time, and the vague attempts Cronin makes to show what answers he gives to those tremendous questions would be better left undone.

All in all, this is a disappointing book as autobiography, and even as "light reading" seems hardly worth the time of any but the most easily-satisfied admirers of Dr. Cronin.

D. BERNARD THEALL

THE BREVIARY EXPLAINED

By Pius Parsch

Translated by William Nayden, C.Ss.R.
and Carl Hoegerl, C.Cs.R.

After thirty pages of historical notes on the Breviary, the author takes up an explanation of the constituent parts (psalms, lessons, antiphons, hymns, and so on) and then the arrangement for the liturgical year.

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NEGOTIATING WITH THE RUSSIANS

Edited by Raymond Dennett and Joseph E. Johnson. World Peace Foundation. 309p. \$3.50

Everyone in the United States today, it seems, is preoccupied with the problem of how to deal with the Soviet Union. An astonishing variety of solutions is offered, ranging from the suggestion that we break off diplomatic relations to the proposal for an immediate atomic war. Each like idea, moreover, is usually presented as a panacea which will instantaneously dissolve all international difficulties. In such circumstances, therefore, it is a relief to find a calm, objective series of observations on the Russo-American relationship set forth by a group of men who have first-hand knowledge.

Negotiating with the Russians consists of ten articles dealing with various discussions between the two countries during and immediately after World War II and narrated by individuals who actually took part in the negotiations. For example, General John R. Deane discusses "Negotiating on Military Assistance, 1943-1945," Mark Ethridge and C. E. Black, "Negotiating on the Balkans, 1945-1947," Ernest J. Simmons, "Negotiating on Cultural Exchange, 1947." The subjects cover widely disparate fields from atomic energy to war crimes, from lend-lease to displaced persons, but despite this diversity a common pattern soon appears evident in all.

This standard arrangement might be summarized in the words of the authors of "Negotiating on the Balkans": "... in dealing with the Soviet-Union there is no substitute for power." The power may never have to be used, in fact it appears that in most cases it will not be, but should always be implicit in the position of anyone bargaining with the Soviet representatives.

Other characteristics of Russian diplomacy are admirably summarized by Dr. Philip E. Mosely in his "Some Soviet Techniques of Negotiation." He points out that agents of the Communist government are always rigidly bound by their instructions and may not deviate from them by a comma without home office approval. He shows also the danger of reaching a so-called "agreement in principle" without a detailed working out of the concord. Since "principle" means little or nothing to the Soviets, the entire accord may be vitiated by the subsequent interpretation of the steps to be taken in its execution.

If one were to summarize the overall impression left by these articles, it

would be in a paraphrase of an ancient tag, "I fear the Russians even when bearing gifts." That that feeling is given by a series of factual, dispassionate recitals is perhaps the strongest argument for its truth.

H. L. ROFINOT

THE LAW OF LABOR RELATIONS

By Benjamin Werne. Macmillan. 362p. \$5.75

This is a competent and interesting summary of the basic American law of labor relations, with special emphasis upon federal statutory enactments and commentaries by administrative boards and courts. In addition, the author collects much valuable material on such subjects as preparation for collective bargaining, negotiating and drafting labor agreements, operating under them, and grievance and arbitration procedures. No book available to the American public gives a better or more comprehensive outline of our somewhat defective but constantly developing jurisprudence of labor relations. A particularly commendable aspect of the book is its careful documentation and citation of authority. For example, Part III contains some 945 references to authorities on the rights and duties of unions and managements.

It is a practical impossibility for average students of labor relations to read through the enormous decisional output of our administrative boards and courts. They will welcome this summary; and they will be particularly gratified with the author's technique of using brief but numerous examples from actual cases. When Werne deals with the subject of unfair labor practices by employers, he necessarily includes a tractate on acts of *direct interference with employee's rights* by employers, such as making of individual contracts in violation of collective bargaining agreements; failure to maintain proper neutrality; use of speech and conduct to interfere with the employee's right of free choice; espionage; and economic coercion.

In that connection Werne lists eighty cases expressed in short descriptions to illustrate employer conduct held to be direct interferences.

Much needless and laborious reading can be avoided by approaching this subject through Werne's summary. We hope it will be kept up to date by new editions and inserts.

This is a land of everchanging topography. But the student of labor relations and the intelligent citizen who wish to acquire rather extensive knowledge of the law of labor relations have in this book a valuable

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and almost indispensable précis and interpretation. The author writes with objectivity. His interest is merely to report what the law is rather than to appraise it. It is neither pro-labor nor pro-management.

GODFREY P. SCHMIDT

THE FABULOUS WINE, by Kem Bennett (Pellegrini & Cudahy. \$3). An unknown Norman village gets a miracle of its own, and thereby fame, which proves not an unmixed blessing. The author finds these circumstances ideal for a good-natured harangue on some of the more elusive categories of modern-day materialism, but John F. Wallerstedt finds the author himself wearing the badge of an individualistic humanist. However, he commends the tale as one with much merry humor which should delight the sophisticated reader.

REV. D. BERNARD THEALL, O.S.B. of the Department of Library Science, the Catholic University of America, is editor of the literary section of *The Catholic Booklist*.

HENRY L. ROFINOT, in the History Department at Villanova College, Villanova, Pa., is completing his doctoral dissertation at Columbia.

ELEANOR F. CULHANE, a former social worker, has had several years experience in a psychiatric clinic.

THE WORD

"And behold, there appeared to them Moses and Elias talking together with Him" (Matthew 17:3, 2nd Sunday of Lent).

We were within a few hundred feet of the summit of one of the higher mountains in the Italian Alps north of Lake Como. The rarefied air and the long climb had been too much, we thought, for Father Alberti. He was obviously near the end of his strength. He had spent many years in India and now had returned in his late sixties to direct the spiritual formation of young priests.

Here was an opportunity, we thought, for our spiritual director to show us an example of humility and prudence. What was the sense in going higher if it was too much for a man's strength? Why not admit that you are too old to keep up with the younger

men? Not so Father Alberti. Over the mild remonstrances of the middle-aged professor from Rome and the three or four young priests who were in our party, the tired old man declared: "I insist on going to the top!"

In the months that followed in Florence I began to see that the climb to the mountain top was symbolic of the spiritual life and teaching of that holy Italian priest. As he led us up the lofty heights of the *Spiritual Exercises*, we were the ones who found the ascent to be difficult. Then I would recall the scene of a few months before and his words: "I insist on going to the top!" Only at the summit could you gain an unimpeded view of the world about you and see things in their true relations.

In today's gospel Our Lord brings Peter, James and John to the summit of Mount Tabor. They saw Jesus in a new light. Moses and Elias appeared transfigured before them. They were speaking, St. Luke tells us, "of His death, which He was about to fulfill in Jerusalem" (9:31). When Peter in his ecstasy was inclined to put Christ on a level with Moses and Elias the voice of the heavenly Father placed the Eternal Son in His true light. "This is My beloved Son, in whom I am well pleased; hear Him."

About thirty-four years later Peter was in prison in Rome awaiting his crucifixion. He recalls the scene on Mount Tabor and describes it for us in his second epistle (2 Peter 1:16-18). In that letter he also recalls the scene when the Risen Saviour, after entrusting him with the care of His entire flock and predicting the manner of Peter's death (John 21:18), concluded: "Follow Me."

The chains of the tyrant Nero were powerless to hold back the spirit of Peter. Ascending again in spirit the Mount of The Transfiguration, he looked out over the whole world and saw the efforts of "lying teachers" to spread errors among Christians.

How needed today is the voice of Peter: "For by high-sounding, empty words they entice with sensual allurements of carnal passion those who are just escaping from such as live in error." How modern is his description of the adversaries of Christ's Church: "They promise them freedom, whereas they themselves are the slaves of corruption; for by whatever a man is overcome, of this also he is a slave" (2 Peter 2:18-19).

All through this second week of Lent the readings from the Law, the prophets and the Gospel bid us to ascend the heights and view the things of time in the light of eternity. Only thus will we be truly delivered from all our trials. JOHN J. SCANLON, S.J.

FILMS

5 FINGERS purports to be a factual account of a more-fabulous-than-fiction spy operation which was carried out in Ankara during World War II. The fact that something occurred in real life is, in itself, no assurance that it will make convincing dramatic material. On the contrary, screen stories often use the claim that they are true to cover a multitude of deficiencies in creative imagination. But *5 Fingers* avoids this pitfall, contrives a literate and skillful parlay of fact and fiction and emerges looking like an Eric Ambler espionage thriller.

Except that it undeniably happened, the picture's central premise—that the valet (James Mason) of the British Ambassador to Turkey (Walter Hampden) photographed top secret documents over a long period of time and sold them to the Germans without being detected—would be very hard to credit. Also apparently true are several exquisitely ironical twists to the story including a final one which lends an artistically satisfying note to the ob-

ligatory, "crime-does-not-pay" ending.

It is highly unlikely, however, that the real-life incidents had the film's neatly mounting suspense, pungent and amusing dialog or colorfully contrasting assortment of characters. Mason's role, for example, is a classic portrait of the resourceful, imperturbable master spy, while Danielle Darrieux, as his accomplice and ultimate nemesis, manages an equally acid portrayal of a self-centered aristocrat. And the three Germans prominently involved—Von Papen, the intelligent cynic (John Wengraf), an intelligence officer stultified by party fanaticism (Herbert Berghof) and a beguilingly timid and incompetent underling (Oscar Karlweis)—are sharply differentiated departures from stereotypes.

Joseph L. Mankiewicz has directed with wit and style and the kind of realism which can only be achieved by making a film in its actual locale. All in all the only thing that may preclude complete enjoyment for *adults* is that in a security-conscious world the picture is a graphic reminder of the fallibility of security measures.

(20th Century-Fox)

(AMERICA'S moral approval of a film is always expressed by indicating its fitness for either adult or family viewing. Ed.)

THIS WOMAN IS DANGEROUS gives Joan Crawford another chance to play what is apparently her favorite role—the noble and glamorous gangster's moll. When we first meet this soap-opera creation, she is posing as a society woman, wearing white mink capes and other symbols of a five-figure yearly clothes budget and acting as a decoy for a gang of bank robbers headed by her gentleman friend (David Brian).

Despite the heroine's irregular occupation and domestic situation, it is immediately made clear that she is intelligent and lovable and the possessor of fine instincts. Among other things she is against the cruder kinds of violence and has been neglecting a serious eye ailment in an effort to keep the trigger-happy gang behaving like gentlemen crooks. This malady eventually sends her half-way across the continent to be operated on by the country's foremost ophthalmologist (Dennis Morgan). Besides being thoroughly implausible as a distinguished surgeon, Dr. Morgan is also nursing a secret sorrow which smells strongly of soap-suds—he is a deserted husband with a young daughter to raise.

What with their mutual burdens and Miss Crawford's irresistible qualities, the doctor and the patient were

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obviously made for each other. The only hurdles on the couple's path to happiness are the disposal of the bandit and Miss Crawford's debt to society (mitigated by an FBI clemency plea).

The film has no conceivable attraction except for those who take a clinical interest in observing the technique whereby dishonest and irresponsible nonsense is molded to the requirements of a so-called woman's picture.

(Warner)

MOIRA WALSH

THEATRE

TWILIGHT OF AN ERA. Unless there is a phenomenal change for the better, the present theatrical year, now on the wane, will go in the record as one of the most dimly barren seasons our stage has known. True enough, there are half a dozen new plays that have achieved box office success; but that is not always an index of dramatic quality. Virtually all the productions that brought dignity and distinction to the season are of foreign origin.

Most important of the imported productions, of course, is Gilbert Miller's twin revival of Shaw's *Caesar and Cleopatra* and Shakespeare's *Anthony and Cleopatra*, with Vivian Leigh and Laurence Olivier in the title roles. Next in importance, perhaps, is Jan de Hartog's *The Fourposter*, a sentimental narrative of a marriage, in which Jessica Tandy and Hume Cronyn are starred. Christopher Fry's *Venus Observed*, a Theatre Guild production, is an intellectual frolic, and Somerset Maugham's *The Constant Wife* is a cynical but diverting comedy that assumes that marriage is a contract rather than a sacrament. Rex Harrison and Lilli Palmer are starred in *Venus Observed* and Katherine Cornell, Brian Aherne and Grace George are a radiant constellation in this comedy of Somerset Maugham.

Native plays that have won box office approval are *Remains to be Seen*, *Gigi*, *Point of No Return*, *Jane*, *I Am A Camera* and *The Shrike*. The first two are innocuous vehicles of entertainment, while *Jane* is a skillfully written but nevertheless frivolous comedy of manners. *Point of No Return* and *I Am A Camera*, both technically well done, possess latent values which their authors were either unable or unwilling to exploit. *The Shrike* is a dramatic perversion, or, perhaps it would be more accurate to

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It would be unfair, of course, to compare any of the American plays with the Gilbert Miller revivals, since there are no native giants who approach the stature of Shaw and Shakespeare. It can be conceded that *The Constant Wife* and *Jane* cancel out each other. In the works of the younger authors, however, there is a basis for comparison. The foreign playwrights are speculative and challenging while our domestic authors are merely descriptive, reflecting the surface of life, like a photograph.

The difference is significant. European playwrights have emancipated themselves from the secularism that has dominated drama for the past fifty years, recognizing that they have come to the end of an era. Our native dramatists, slow to follow, are still stumbling about in the twilight of materialism. Indoctrinated in secularism, they have exhausted the source of their inspiration. The chances are that our drama will remain in the doldrums until we develop a new school of playwrights like de Hartog and Fry. In the meantime we shall have one unrewarding season after another, depending upon foreign authors for mature drama. THEOPHILUS LEWIS

PARADE

IS THE MID-TWENTIETH-CENTURY churning up great changes in social customs, as mid-centuries frequently do? . . . Are the first faint outlines of a new and strange social order becoming visible as a result of the churning? . . . The week's news, bulging with new and strange behavior-patterns, may be answering the questions with: "It could be. It could be." . . . Certainly, a very unfamiliar social atmosphere pervaded the week. . . . Strange things happened in the business world. . . . In Washington, D. C., a construction company was accused of paying its employees too much. . . . Strange things happened in the domestic realm. . . . In Cleveland, a young wife testified that her young husband wants to marry her middle-aged mother. . . . The master-and-man relationship developed unprecedented designs for living. . . . In Norwalk, Calif., a masked bandit, driven in an expensive auto by a liveried chauffeur went around robbing service stations. After each stick-up, he stepped back into the car, and commanded: "Home, James." . . .

Poodle influence reached heights undreamed of in the century's early days. . . . In Hollywood, Cal., a hair-design council announced a contest to discover the woman with the most distinguished poodle coiffure. . . . Worries over interplanetary problems harassed people more than was formerly the case. . . . In London, a UN official warned there will probably be legal snarls about inter-stellar property rights once the space ships start making regular flights to the moon, Mars and other cosmic resorts.

Although new and strange, the week's behavior-patterns could scarcely be characterized as monotonous. . . . They were too varied; too much off the beaten track for that. . . . Unaccustomed liberality featured alimony settlements. . . . In Detroit, the judge in a divorce case ordered the husband to give the wife \$600 a month for life, even if she remarries; \$20,000 in cash; the family home; a new car every two years for ten years; \$24,500 life insurance; and money for her golf expenses. Should she marry, however, she will have to assume the burden of the golf bills. . . . Unheard-of trade practices were launched. . . . In Syracuse, N. Y., a store offered steaks on the installment plan. The store-window sign read: "Would you like to buy a selected steak or roast on easy credit—\$1 down and \$1 a week?" . . . Strange views of conjugal love were observed. . . . In Fairfield, Cal., a young husband urged two Air Force men to kill his wife, explaining: "I love her too much to shoot her myself." He needed her insurance for the debt on his ranch. His desire to have her shot failed to cool the wife's great love. She declared: "I love my husband, and I don't want the sheriff's office to do anything about it."

There is, of course, no certainty about the emergence now of a strange, new social order. . . . Certain considerations keep such emergence in the realm of theory. . . . Our present social order is no slouch in the matter of strangeness. . . . Its practice of keeping God out of the schools is one of the strangest things in human history. . . . The skeptical may very well ask how any social order could be stranger than the one we have now. . . . However, although there is no certainty about the strange, new world, there is certainty about something else. . . . The first-half of the twentieth century was a time of great and universal distress. . . . If modern society continues its attempts to manage the world without God, the second-half of the century will be worse than the first. JOHN A. TOOMEY

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